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## FOREIGN MISSIONARY CHRONICLE.

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## China: Ningpo Mission.

JOURNAL OF THE REV. M. S. CULBERTSON.

*Visit to a Military Mandarin—Affecting conversation with an old woman.*

April 25, 1846.—A few days ago, passing the office of a military mandarin who lives on the lake opposite to my house, I was invited in, and after a few questions about my country and my object in residing here, an invitation was given to return at another time and take refreshments. The invitation was accepted, and I called to-day in company with Bro. Lowrie and Dr. McCartee. He received us very cordially. He is from Pekin, and is said to be a Tartar. On his cap he wears a blue button, indicating that he is of the third official rank. His military rank is that of a Colonel, but his present situation he fills only temporarily, supplying the place of the proper incumbent, who has gone to Pekin to receive promotion and a red button. The military title of this officer is "*Tsung foo*," and in rank he is the third military officer in the province. Wang-ta-laon-ya, our host, is a large, corpulent man, something over fifty years of age, with coarse and rather harsh features, and not so easy and bland in his manners as some of his associates in office. After sipping scalding tea, which he would not permit us to do until he had himself first taken a sip from each cup, to assure himself that it was of a suitable quality to offer to his guests, we were invited to sit at a small square table on which were spread a few cakes and sweetmeats. In the course of the conversation he brought us some copper coins of Tartary, in value about a cent, which he begged us to accept. I have sent him in return an American dime and a cent. He received a set of our tracts, and expressed himself much gratified, saying that they were "very good."

In passing in the evening Mrs. C., with one of Miss Aldersey's pupils were invited in to see the ladies of the family, who probably never saw a foreign lady before. Their curiosity, of course, was great, but they were free from the rudeness into which Chinese ladies are sometimes led by their eager curiosity to examine a dress which to them is so very strange. These ladies have

large feet, and their mode of dressing the hair is entirely different from that practised here. An artificial flower of the head dress, appearing almost as if growing from the top of the forehead, gives them a very singular appearance.

28th. In our evening walk we were again sickened by a most revolting spectacle. The body of a child of five or six years had been dragged from its coffin, and lay unheeded by the wayside, horribly mangled by hungry dogs.

I had a visit from an aged woman this afternoon, who came in leaning upon her staff, saying she had heard that I came here to exhort men to be virtuous, and that she wished to know something about my religion. I worship the gods too, said she, and that is what I love to do. I want to hear what you teach. What gods do you worship?

I explained to her that there is but one God—He who created heaven and earth, and all things; and inquired what gods she worshipped.

"I read prayers every day to O-me-to-Fuh" (Buddh).

"How often do you worship each day?"

"Whenever I have time—sometimes in the morning and sometimes in the evening."

"Do you worship at home or do you go to the temples?"

"I worship at home. As for going to the temples I can't afford to do it, for I have no money to spare. I live with my son and daughter-in-law, but they are very poor. My son makes his living by selling vegetables in the market. I used to embroider, but I can't do it now, for I am old, and my eyes are weak and sore. Can't you give me some employment?"

"Do you worship idols?"

"No. I cannot afford to buy images. I never use mud idols or pictures. I worship at home in my heart, and read prayers to O-me-to-Fuh, bowing down with my head to the earth. Do you worship in that way, and read prayers to Fuh?"

"No. We worship but one God. All others are false gods."

"How then do you worship?"

"I explained the nature of prayer—the mission of Christ, and his satisfaction for sin by enduring the punishment of our sins in our stead."

"But *how* must I pray? Must I read books and bow down, and how often is it necessary to bow?"

"You must kneel and ask for those things which you need, and thank God for all the good he has given you, and pray to Him to protect you. But all this will do no good unless your heart be changed, for all men have wicked hearts. You must pray to Jesus to change your wicked heart."

"My heart is not wicked. What wicked heart have I? I don't curse people—I don't cheat or lie, or quarrel, or steal. What wicked heart have I? I have no wicked heart. I am too old for that. I am sixty-three years old, and how can I have a wicked heart?"

"But you did many things wrong when young?"

"No—when I was young I did not curse people either, or cheat, or steal."

"But you have worshipped false gods, and that is very wicked; and besides God's book says that all men have wicked hearts."

"How must I pray then? I must pray to Jesus to change my wicked heart. I must kneel and pray, and then there is no occasion to read prayers to Fuh, or to worship wooden and clay idols."

"No—that is very wicked. But you must come again, and I will tell you more. I have a great deal more to say to you."

"Oh! then, you can't tell me all your doctrine at once. Then I will come again to-morrow. But people say you came here to do good—can't you give me some medicine for my eyes?"

Promising to procure her some she took her leave. Her feeling seems to be that she cannot live much longer, and that *something* is wanting to her. She knows not what it is, but hopes that all will be right if she is diligent in worshipping the gods. There is evidently real anxiety about her future state. She is not alone in this feeling, for there are many old women here, who, in their own way, are exceedingly devout, and spend a large proportion of their time in the temples, and in reading prayers. What a reproach to many in Christian lands, who, with far greater knowledge, are less mindful of what awaits them after death.

29th. The old woman mentioned yesterday came to-day, saying she had forgotten what I told her yesterday, and wished to hear it again. Said she had prayed as I directed her, but did not understand exactly how she ought to worship. Wished to know if it was not necessary to burn candles, and incense, and to fast, and whether she ought not to dress in her finest clothes, when she engaged in prayer. When I had satisfied her as to all these points, she still was not sure that she understood it all, and begged permission to come and see how we conducted worship. This, of course, was readily granted, and further instructions given. On asking whether she

worshipped at her husband's tomb, she replied, that she had never been able to procure a tomb. The body had been deposited in a coffin and placed in the middle room of her house, where it had remained undisturbed for twenty years.

30th. My old friend came this morning, but greatly to her disappointment, not until long after family worship. Said she had sat up until midnight, listening to a young man reading to her the books I had given her. I inquired why it was that she wished to worship Jesus rather than Fuh. Her answer was not very encouraging. The priests of Buddha, she said, demanded money, and she had none to give. Besides, her strength had so far failed her, that she was not able to walk to the temples. She can worship Jesus at home, without any expense, and without wearing fine clothes. It had not occurred to her mind that Jesus was in any other respect superior to Fuh, notwithstanding all I had said; neither did she seem to anticipate greater advantages from the worship of one than from that of another, except as to her present convenience. Yet, if the Lord will, He can enlighten her dark mind. Never was I more deeply impressed with a sense of the perfect impotence of my own efforts. What power but that of the Almighty Spirit could cause light to spring up in that soul, which has so long been enveloped in thick darkness. When will the light of the Gospel spring up to those who are sitting in darkness and in the shadow of death! When shall the millions of China be invited to partake of the water of life, that they may cease to spend their money for that which is not bread, and be induced to buy wine and milk without money and without price! There are many hoary heads in China, bowed down with the weight of years, and just tottering upon the brink of the grave, who yet are afraid to die. God has already brought many such even now within reach of those who can give them that Gospel which brings life and immortality to light, and very soon must they receive it, or it will be forever too late.

May 2. We have to-day had an instance of the sudden changes to which we are sometimes subject. Yesterday the thermometer rose to 91 deg., to-day it has fallen to 59 deg., a difference of 32 deg. in twenty-four hours.

May 6. This is the "beginning of summer." The mandarins and their retainers have laid aside the winter cap, and assumed the little straw conical cap, with a red tassel at the vertex.

#### *Procession in honour of all the gods.*

May 8th. For several days the whole city has been in commotion on account of a great procession, celebrated annually, in honour of all the gods. It commenced yesterday, to continue three days. The city is crowded with strangers, who have come from the country, and



neighbouring villages, to the distance of twenty and thirty miles.

Having a desire to witness this exhibition of heathenism, we procured permission to sit in an upper room in the house of an acquaintance, on one of the streets through which the procession was expected to pass. After sitting a long time we were informed that the procession would not pass that way, and that if we wished to see it we must go to another house in the next street. This appeared rather a formidable undertaking, for we had for some time been amusing ourselves, with watching the progress of the narrow current of passers by, which, hour after hour, flowed on through the dense mass of human beings, which was hemmed in between the houses of the narrow street; and for ladies to make their way through so compact a mass, seemed almost impossible. As the sedan chairs had been sent away, lest they should be crushed by the crowds, it was necessary to effect the change of our post of observation on foot. We experienced less difficulty than we anticipated, for as soon as the foreign ladies made their appearance each man seemed to endeavour to compress his limbs into the smallest possible compass, and the crowd, pressing off to the right and left with all their strength, succeeded in opening a narrow passage, through which we passed very comfortably. This was a civility, which I could not but think would not have been extended to us, under similar circumstances, in our own land. There may have been a mixture of fear in the feelings which prompted this courtesy, but I noticed that the same courtesy was extended, though in a less degree, to Chinese women who wished to pass.

Passing through a floorless shop, and mounting a dark, narrow staircase, we entered a loft of which the roof and sides were black with smoke, and the flooring covered with the filth of years. After removing the sliding shutters, which formed the upper part of the side of the house next the street, thus making a window extending the whole breadth of the room, our position commanded a view of the street for a considerable distance. Beneath us was a dense mass of human beings, extending as far as we could see, waving like a field of grain, moved by the wind. There was much in the scene to gratify the lover of the ridiculous. There was jostling and pushing; there was loud talking and screaming, and the incessant hum of many voices. Some were endeavouring to stand still, while others were industriously striving to effect a passage through the crowd. To each man there were two objects of especial concern. One was a long pipe, which all held in an elevated position, so that looking down from above we saw a forest of pipes. The other was his queue. Here might be seen a long black shining queue, tipped with silk braid, grasped firmly in the

hands in front; here another coiled around the neck; and there a third clenched tightly between the teeth, while the owner of a fourth might be seen, with his head thrown back, and face looking upward, struggling with all his might to disengage this inconvenient appendage, from between the shoulders of the man in his rear.

It was impossible not to laugh, but solemn thoughts crowded upon my mind. I received such an impression as I never had before of the magnitude and importance of our work in this populous city. The immense crowd, filling every nook and corner, and rising with every elevation, reminded me of the pictures we sometimes see of the judgment day. Emotions drawn from the realities of that day of wonders gathered around me, and I could not but look forward with melancholy feelings to the time when I must meet all these multitudes of fellow-sinners at the bar of God. To all of the vast assemblage before me, what a day of terror must that be; unless, indeed, by the blessing of God upon the feeble efforts of our little company of missionaries, some of them be snatched as brands from the burning, and made to shine as stars in the bright firmament of redeeming love.

In about half an hour the procession appeared, preceded and guarded by men holding little rattans, with small white flags, with which they cleared the way, and kept off the crowd. The procession beggars all description. It consisted of a medley, of which mere words can convey no idea. There were thousands of toys, and trinkets, and gaudy colours, and fantastic shapes, fitted to dazzle the eyes of the vulgar—a perfect chaos of sights and sounds—of embroidered silks and brilliant tassels, of glittering pewter, and shining brass, and flowers, and figures of men, set off with the sound of innumerable drums, and symbols, and shrill trumpets, and explosions of gunpowder.

There too were horses, loaded down with gaudy ornaments, and mounted by little boys in tawdry dresses—men with immense Satanic-looking masks, and men on stilts, covered with cut paper, so as to look like large ostriches, flapping their wings, and occasionally sending forth clouds of smoke from their long beaks—high tiers of lanterns, and glass cases, enclosing ornaments, flowers, or paper figures of English soldiers—seven immense dragons, some of them of rich silk, and a hundred and fifty feet in length. I saw no idols, but they may have been in some part of the procession which did not pass us.

But the chief attraction was some fifteen or more cars borne on men's shoulders, on which were seated boys and girls richly dressed. On some of these the children were placed in curious positions. The following may serve as specimens:

An ordinary flower-pot, from which grew a little stunted tree, with two long branches, on

the extremity of each of which was seated a little girl.

A girl, with her right foot dangling in the air, supported in her position by a younger girl holding her by the left ankle.

A little girl, with both feet dangling in the air, supported by her left hand resting lightly upon a rod attached to the car.

A girl, with a violin and guitar crossed and tied to her back, on one of which was seated a little boy and on the other a little girl.

A girl, standing on one foot on the head of a small brazen serpent, held in the hand of another.

A girl standing on the circumference of a ring, placed vertically, and at right angles upon another, the latter being held in the hand of a little girl.

A root, growing from a glass globe, in which gold fish were swimming, on each of the two branches of which was seated a little girl.

A little girl, with a stick over her shoulder, on the extremity of which stood another girl on one foot.

The secret of these positions every body knew. Strong iron wires were concealed under the wide flowing garments of the girls, so that while they appeared to be suspended upon the frailest imaginable support, they, in fact, had tolerably firm and comfortable seats. Some of them were well executed, and the deception to the eye was complete, but others were done in a bungling manner. The whole was nearly an hour and a half in passing.

This procession is said to have cost from twenty to thirty thousand dollars—almost half the sum contributed annually by the Presbyterian Church to the spread of the Gospel among the heathens. Similar exhibitions are made in all the neighbouring cities and villages at different times, but they are of a less costly character. The expenses are defrayed by subscriptions. To refuse to contribute, or to attend the procession, is to run the risk of general misfortune, and of becoming the victim of a loathsome disease.

19th. Accompanied Dr. McCartee down the river to visit a patient, from whose shoulder he recently extracted a ball, received in an attack by pirates. He was taken prisoner, but his captors having accomplished their object, after roughly dressing his wound, dismissed him. It is reported that upwards of sixty junks are held in durance by the pirates, in a bay some distance down the coast. They demand a ransom of five hundred dollars for each boat.

23th. It is reported that the pirates have dismissed the captured boats, retaining two hostages from each, to secure the payment of the ransom. The lading of the junks was chiefly timber destined for the Ningpo market. In consequence of this there has been a rise in the price of timber here.

29th. This day is celebrated as a holiday,

in honour of a remarkable incident in the history of Ningpo, said to have occurred five or six hundred years ago. The story current among the people is, that for many years the ferry from the east gate of the city to the north bank of the river, was infested by an immense water serpent or dragon, which was a terror to all the sailors, and could be kept quiet in no other way than by sacrificing to it each year two children, a boy and a girl. They were accordingly thrown into the river every year, at the proper season. At length a brave officer, whose name was Wong—the Che-foo, or prefect of the department—determined to put an end to this murderous practice, by destroying the monster. Accordingly, on the day appointed for the annual sacrifice, he repaired to the river, and made his preparations for the attack. He directed that two kinds of rice—white and red—should be in readiness; the red to be thrown in if the water was clear; the white if it was red and perturbed. This was to insure his instant rise to the surface. Taking with him no other weapon than a few blades of a particular kind of grass, he threw himself into the river. After a short delay the red rice was thrown in, but immediately the water became red with the blood of the dragon. The white rice was at hand, and as soon as possible thrown in; but it was too late, and the unfortunate officer was drowned. The city, however, was freed from its enemy, and the daring hero was deified. A temple was erected to his memory, which stands near the north-east gate of the city, known as the Salt gate. What the truth of this fable is I have not been able to learn.

#### THE RELIGIONS OF CHINA. No. I.

##### *Addressed to Children.*

. . . It is commonly said that there are three sects, or religions, in China. Confucianism, Buddhism, and the followers of Laoutsz', commonly called the sect of Taou. The fact that these three, though distinct enough in their origin, are so mixed up together now, that nearly every person believes and follows all three, or else selects so much of any or all of them as suits his own convenience, and is perfectly satisfied to let every other person do the same. In writing of them, it will be better to describe each of them separately, and afterwards perhaps something may be said about their union as now exhibited in China.

I will suppose my young readers are on a visit to Ningpo, and as there is nothing like seeing a thing, we will go and visit one of the temples of each of these three sects, and talk about them there. We will therefore cross the ferry, and enter the city by a gate which foreigners call the "Confucius gate," because it is



near the Temple of Confucius. The Chinese, however, commonly call it the Yen Chaw Mun, or Salt Gate. It has also another name, which has a more imposing sound, but is not commonly used among the people. If you will look up over the inner gateway, after you enter the city, you will see written in large characters, HO E MUN, "The gate of Peace and Righteousness." This sounds very fine, but don't praise it too much, till you have thought a little. The Chinese inscriptions are very sententious, and they aim to put a great deal of meaning in a very few words, and even to suggest ideas by the order in which the words are placed. Now what are the ideas which occur when you read such a sentence as the above? Peace and righteousness are excellent things, but which of them comes first? Isaiah says, "There is no peace to the wicked." If you will turn to Rom. v. 1, you will find the apostle Paul saying, "Being justified, (i. e., reckoned righteous,) we have peace with God." Thus the apostle puts righteousness before peace. So does our Saviour. "Seek first the kingdom of God and his righteousness, and all other things (peace, &c.) shall be added unto you." Christianity teaches that all the peace of a wicked man is false peace, and the pious Augustine says very beautifully, "O God, thou hast made us for thyself, and our heart is disquieted till it rests in thee." But the Chinese know nothing of that "righteousness which looketh down from heaven," nor of the only way in which "righteousness and peace have met each other," and they maintain that a man must first seek peace, and then righteousness will follow after—that he must make himself comfortable outwardly, and then he can attend to his spiritual concerns, i. e., if he thinks it worth while to do so at all. So they put peace before righteousness. This will give you some idea of the whole system of Chinese theology and morality, for it is all founded on such radically wrong principles as these. They have many fine sounding names; but it is deeply painful to see how true are the words of Dr. Watts about our great spiritual adversary, the devil.

"With names of virtue he deceives  
The aged and the young,  
And while the heedless wretch believes,  
He makes his fetters strong."

May God grant that you who live in a land of so much purer light, and of such clear revelation, be not thus deceived.

Having thus entered the city by the Salt Gate, it is but a short distance to the door of the temple of Confucius. This is one of the prettiest places in Ningpo, for it is all surrounded by brick walls, and within there are old cedar and cypress trees, green lawns, and much quietness, and you may walk about in the numerous courts and buildings and not meet any person to dis-

turb you. The great gate to the whole enclosure faces the west, but it is never opened. It is intended for the entrance of the Emperor, if he should ever come to Ningpo, which is not very likely, and the gate by which he enters is too sacred for any other person to use. It is kept always locked, and to manifest still greater respect, there is a stone post by the side, with an inscription, commanding every person, no matter who he be, to dismount from his horse and walk while in front of the gate. This may remind you somewhat of what is said in Ezek. xliv. 2, 3: "This gate shall be shut, it shall not be opened, and no man shall enter in by it; it is for the prince."

As we cannot go in by the big gate, we must turn aside, and enter where every body else does, by a side one. Over this is written, "The literary temple of the department of Ningpo;" and just within it are several little lodges and buildings, where the keepers of the temple reside. As we have nothing to do with them we pass beyond, and come to a smaller gate which opens into the grounds and buildings of the temple. Over this gate is written in very pretty antique letters, *Lee mun e Loo*, "The door of propriety and good behaviour, and the road to righteousness." This is a quotation from the works of Mencius, one of their most esteemed sages, and at first sounds very well; but if you will examine it, you will find it even more objectionable than the one over the city gate. It teaches that if a man will only regulate his own behaviour, and act with propriety, his heart will become perfectly pure, and he will be a righteous man. But you know how contrary this is to the Scriptures, and to the truth which, not merely Christianity, but all experience teaches us. We become righteous by the righteousness of Christ imputed to us, and by his grace, and in consequence of this righteousness, we perform good works, and exhibit a proper behaviour and deportment. "A man is justified. (i. e., made righteous,) without the deeds of the law." This is what Christianity teaches; but the Chinese say, "No, a man is made righteous by his own good deeds." If a Christian were writing the above inscription, he would make it read, *E mun Le loo*, "The door of righteousness and the road of good behaviour," and then it would teach the truth, for Christ and his righteousness is the door, and they that enter in by it keep his commandments, and thus they have peace.

I hope my young readers will not grow tired of these remarks. They are made to show you how wrong is the foundation on which the whole system of the Chinese religion rests; and also to show you one of the difficulties in the way of missionaries to this people. With much that is good in their belief, the foundation is so rotten that the whole must be taken down and built up anew, and this is a hard thing to do

There is hardly a boy in Ningpo who has not seen this inscription, and when one has been taught any doctrine from his youth, and made to consider it the perfection of all that is good, it is hard to turn him from it: and I have often thought that the poor and ignorant people in China who cannot read at all, are far more likely to receive the Gospel than the learned scholars, for they have not got their minds so pre-occupied with false notions as the latter, and though they are more superstitious and ignorant, they are not so proud and unwilling to receive new doctrines. But there is nothing except the power and grace of God that can change a single heart, and He can change the heart of the proud scholar as easily as that of the ignorant peasant. Oh for the time to come when we shall see his power here!

We have been standing all this time outside of the door, let us now go in and look about. Passing some little distance along this "road of righteousness," we come to the great entrance of the temple, which is called the *Keih Mun*, or "Spear-headed gate," which is studded all over with gilt blocks of wood somewhat in the shape of spear heads. This entrance has three doors, but as they are opened only on great occasions for high officers, we must go in again by a side door. Within the gateway there is a long court nearly all of which is occupied with a pond of water, whose sides are neatly walled with stone, and over which there are three massive stone bridges. This is a pleasant place to walk about in, when the sun is nearly down, for there is a fine broad walk all around the pond, and you may sit down on the bridges and enjoy the evening breeze. Beyond the pond is still another gateway, called the *Chin Mun*, or "Perfect Door," and on each side are long, low, open buildings, of which no use is made. This gateway has also three doors; but the middle one is shut, and we go in through that on the right hand, and find ourselves in the main court of the temple. It has buildings on all its four sides; most of it is paved with stone, and there are several old trees in it. Just opposite the gateway, and across the court is an elevated platform, which you ascend by a slanting stone, (on which are carved figures of dragons,) and the main building of the temple is before you. This is rather a handsome building, having a high roof, curiously wrought, and richly painted in the inside and under the eaves. The floor is of stone, and the hall is about seventy feet by forty in size, but it does not look so large owing to several pillars which support the roof, and take up a good deal of room. There are no idols here, but in the centre stands a large swing with a tablet in it, on which is written, "The divine throne of the most holy ancient teacher Kung-tsz'." Kung-tsz' is the true Chinese name of Confucius. On the right and left stand two

shrines containing the tablets of the four most eminent disciples and successors of Confucius. These are Yen Hwuy, Tsangtsz', Tsz' Sz', and Mangtsz, (or Mencius,) of each of whom I shall say something in the next letter. A little behind these shrines stand two others which contain the tablets of twelve of the disciples of Confucius, who did not attain to the eminence of the first four, but of these it is not necessary to say anything in these letters. In the buildings on the left and right of the court are the tablets of some sixty or seventy learned men, disciples or admirers of Confucius, but as they did not attain so high a rank as those who are admitted to the honours of the same hall with their great master, they are obliged to be satisfied with the more humble station here assigned them.

In this main building there are five splendid inscriptions, suspended from the roof. They are painted in letters of gold on a bright red ground, and were each of them given in honour of Confucius, by one of the emperors of the present dynasty, and ordered to be suspended in all the literary temples throughout the empire. As they illustrate the sentiments which the people are taught to hold respecting Confucius, I give you a copy of them, and their meaning, in a free translation. (The Chinese written language is so sententious, that a literal translation of such inscriptions would often be unintelligible.)

The inscription by the Emperor Kanghe is, *Wan she she peau*: "The teacher and example of ten thousand ages."

The inscription by the Emperor Yung Ching is,

*Sang min we yew*: "Since the birth of mankind there has been none like him."

The inscription by the Emperor Keen-lung is,

*Yu teen te tsan*: "He ranks on an equality with heaven and earth."

The inscription by the Emperor Kea-King is, *Shing tseih ta ching*: "The sage (Confucius,) united in himself all that constitutes the highest perfection."

The inscription by the present Emperor Taou Kwang is,

*Shing hee she chung*: "The sage (Confucius) united in his own person a just observance of the true medium at all times, never failing, and never exceeding the proper limits."

Such titles as these, when applied to men, the Christian justly regards as blasphemous; but the Chinese do not scruple to apply them to a mere man.

The next letter will be about Confucius and his four chief disciples and successors, after which we will look at some of the other buildings of this temple. W. M. L.

Ningpo, August 5, 1846.



**India: Gurruckhabad Mission.**

REPORT OF THE STATION AT AGRA: SEPTEMBER  
30, 1846.

The missionaries appointed to occupy this station were the Rev. James Wilson and wife, and the Rev. John C. Rankin and wife. Mr. and Mrs. Rankin have been compelled to go up to Simla in the Himalaya Mountains on account of his health, and Mrs. Wilson is at present in this country, to make arrangements for the education of her children. This paper was drawn up by Mr. Wilson.

This station was commenced on the 1st of December, 1845, and has been in operation only ten months. Consequently there is not very much to report, everything partaking so much of a preliminary character.

On our arrival here we spent one month at the station, which was occupied chiefly in surveying the city and becoming familiar with its localities, the surrounding villages, &c. After spending one month here we set out on a missionary tour of two months, on which we visited Aligurh, Bulandshahr, Meerut, Deobeen, Saharunpur, Delhi, Mathura, and the principal villages which fall in the track of such a journey. We were accompanied by two native assistants, and preached daily in the villages and bazars to which we had access. We divided ourselves into two parties and went to separate places, in order to make known the message of the Gospel to as many persons as possible. We distributed on the journey between 2,000 and 3,000 copies of single tracts, bound volumes of tracts, and portions of Scriptures. These were received generally with cheerfulness, sometimes with eagerness. But it was an eagerness which indicated, not so much a sober desire to read and ascertain what they contained, as a mere indefinite curiosity to have them, because others were receiving them, and because they cost them nothing. This is a kind of eagerness which is very generally evinced in this country, when books, &c., are given gratis.

Our preaching was generally heard with an encouraging measure of attention, and comparatively little opposition. In many cases the villagers assured us that "if we would stay and instruct them continuously in this manner they would be glad, and would receive a great deal of profit. But that which they heard in these transient visits, they would forget before we or any others would come along again to instruct them." We could not but feel that there is much truth in the remark.

Since Mr. Rankin went to Simla, in the end of March, I have been alone, and therefore have to speak in the singular number.

A very important part of my labours has been given to conducting the correspondence and the affairs of the North India Bible Society. This

item has drawn heavily on my time and strength. In addition to that I have occupied myself in preaching in the bazars and streets in connection with the native agents of the "Agra Local Missionary Society"; in directing their labours, and in every way endeavouring to be useful to them. There are now eight of them besides one or two inquirers, who are nearly all the time with them. These, together with their wives and children, and the native servants of a few Christian families, and a few other native Christians who attend, constitute a little congregation to whom I preach in Hudustani once on the Sabbath between the hours of morning and evening service in the Rev. Mr. L.'s [Baptist] chapel. I also have a weekly evening service for their benefit, part of which is spent in prayer and expounding the Scriptures, and part in hearing and criticising exercises which they have prepared during the week, on subjects or texts which I had assigned to them for such exercises.

I have also kept up a weekly lecture at the house of Mr. B., one of the members of our church, whose wife has a small boarding school, and who lives too far from the chapel to be able to take the children regularly there, or to any place of worship. My lecture is designed especially for these children, most of whom, I trust, are benefitted by this service. I likewise preach occasionally for Mr. L., who has had a sort of pastoral charge of the little body of Presbyterians here ever since they arrived at the station in 1843. . . .

As Mr. Fraser, (formerly elder in the church at Allahabad,) is here, we thought it proper to organize a session, prepare a session-book, and keep a register of the names of the members, of baptisms, admissions, &c. Accordingly I was chosen to act as moderator of the session, and sustain the relation of pastor to our Presbyterian flock, so far as that relation is practicable in our anomalous circumstances. Mr. Fraser was appointed clerk of the session. On the strength of this arrangement I am trying to perform as much of pastoral duty in the way of visiting, &c. as circumstances seem to render necessary or expedient.

We have also a preparatory lecture on the evening preceding each communion season, at which none but Presbyterian communicants are present. The Lord's Supper is administered here on the first Sabbath of every month.

When we came here we found the Presbyterian body, by death and removal to other stations, reduced to eight members. Since we came five members have been added. Two of these are natives, but capable of appreciating services in English. They were both received on examination, and are both labouring as Assistants in the Agra Local Missionary Society. Daniel Wells, who is one of them, is supported by our Mission. . . .



We are most urgently in want of one or two *chapels*, in the native city, in which we could preach to the natives and let them see our religion, and worship in a more natural and perceivable form. The [Episcopal] Church Missionaries have three native chapels in different and populous parts of the city, which gives, to the eye of the natives, a sort of dignity and permanency to their operations; whilst all of ours have to be carried on in the open street, where we have no shelter, no protection, no anything which we can call our own. This gives a tone of vagrancy to all that in which the natives see us employed among them, and also encourages them to take liberties with our sentiments and feelings which they would not otherwise take.

A *High School* is also most urgently needed in which a thorough English education, together with a good substantial education in the native dialects would be given.

Mr. Wilson concludes his report with some statements respecting a school of this class. There are reasons for making no movement at present; but the time may shortly arrive, when it would be highly important to have such a school connected with the Mission of the Board at Agra.

### India: Allahabad Mission.

JOURNAL OF THE REV. JOHN E. FREEMAN.

October 27, 1847.—Futtehpoore. This has been a station inviting the attention of our Board from the commencement of our missions, in 1834, at Lodiana. On the arrival of Mr. J. C. Lowrie at Lodiana, 1834, he received a letter from the Judge of Futtehpoore, laying this place before him, and giving the reasons why it should be occupied, among which was a large school, attended by thirty boys from the Orphan Asylum, and thirty boys from the native city. The Orphan Asylum increased its number to more than one hundred boys and girls, and went on prosperously for about four years, when, in 1838, it was broken up in consequence of the sickness of Mrs. M., the wife of the gentleman who had generously conducted it. The Asylum, with its funds, was nearly equally divided, and sent to Benares and Futtehghur. Thus, some of our Futtehghur orphan boys have been in a course of training for near eleven years, and we rejoice to know that they have given evidence of having profited by these privileges, and we may soon hope to see some of them actively engaged in preaching the Gospel to their countrymen. The boys from the city have also been taught up to the present time, with many interruptions, and now there is an interruption on account of the sickness of the native master. We conversed with young men who were in the school under Mr. Gopinath Nundy, and

who would gladly attend a mission school when opened. . . .

We were cheered with letters from Messrs. W. Lowrie and W. S. Rogers, America, and with letters from Lodiana, Futtehghur, and Allahabad. We held a meeting in reference to these communications, and immediately replied to the business letters.

28th. Kaliyanpur.—Mr. Wilson went to visit a landholder, of whom he thought very favourably, but to his great regret found that he had died a few months since. I went into a small village of about one hundred and fifty souls. As I approached the village I saw a large number collected, and anticipated a delightful hour, but to my surprise and sorrow, I found them assembled for sport (unmentionable) which entirely prevented me from saying a word for their spiritual benefit. I passed and visited some few who were ill, with whom I talked of death and a judgment to come, and the robe of righteousness we then need.

29th.—Sakutiya, a village of three or four thousand inhabitants. We did not want hearers, but were not able to find willing readers. The people appeared to be intelligent and industrious, and to all appearance, pleased with the truth, but fear prevented them from taking books from us. One man, whose heart was a little more courageous than the rest, followed us out of the city, and begged some books, to whom we cheerfully gave, hoping that others might join him in reading them. This man informed us that the people feared the brahmans; may they learn to fear God. In passing through the town we noticed a large number who were weak and sickly, and learned that they had recently been visited by that awful Indian scourge, cholera, and that in this small place one hundred fell in one month. The natives have no remedy for this disease; and Europeans are almost as helpless, because its nature varies with the time, place and age, so that medicines have but little power in a vast majority of cases.

30th, Rulpur.—In this village of about two thousand souls we enjoyed a most delightful season of setting forth the love of God in the gift of a Saviour, to a large, and particularly attentive audience. After exhausting our powers of speaking, we were made sorry by learning that not one of our hearers could read. There are but *five* readers in the village, and these are brahmans, to one of whom we gave some books. Such is the lamentable ignorance in these large and populous villages.

31st. Cawnpore. . . . The Church of England mission here continues to flourish. They are now laying out extensive new mission premises, where they expect to add a boys' department to the Orphan Asylum, and an extra village to the mission. They have several native converts, two of whom are Sikhs, and appear to be

the children of God. Mr. P. is greatly encouraged in his work. One or two incidents connected with this mission are worthy of a passing notice. In July, 1834, the Christian ladies of the station held a fancy sale, and in consulting what to do with the profits of the fair, agreed to devote the same to the support of native female orphans, (the counterpart, orphan boys' school, was in Futtehpoore), and in October following, the Asylum was opened, and in a few months numbered over sixty inmates, which number it has retained to the present. Thus it may be said a fancy sale originated this mission. In 1837, Mr. Gopinath Nundy married one of these girls, and in 1842, Kali Chand Datt, head master in the city school, under Mr. McAuley, married another, and in 1845, Mr. Walsh's assistant at Mynpury, married a third. The head master in Mynpury city also married the daughter of one of the native assistants of this mission. If these wives of our native assistants have imbibed the delightful Christian spirit which prevails in this mission, they will prove both valuable helpmeets and helps to our mission at Futtehghur.

Nov. 1. Chanbipur. In the Sarai, or resting place, this morning found an aged follower of the false prophet, learned in Mohammedanism, and very well acquainted with the Christian religion. He had been in the service of different judges, for about forty years, as munshi, and having been kindly treated by all, he was willing not only to listen to argument, but to acknowledge the superior excellence of our system. As he was reading the Koran when we entered, our conversation naturally brought us to contrast the Koran and the Bible, and the way of salvation revealed in them. We had a very long and pleasant conversation, the meanwhile a large crowd having surrounded us. We directed our remarks more to the other persons than the munshi, and we cherish the hope that the mildness of the old man, his frank acknowledgments, and our plain Gospel lecture, will tend to bring the people to reflect for themselves, and each for himself to seek the true way of salvation.

### Creek Mission.

JOURNAL OF THE REV. R. M. LOUGHRIDGE.

#### *Account of a Visit to the Seminole Settlements.*

In forwarding this journal, Mr. Loughridge says, "According to promise I now proceed to give you some extracts from my journal of a visit to the Seminole settlements, across the Creek country, during the past summer. This I do the more willingly, as the account will give you a general idea of the country, the spiritual wants of

the people, and the encouragements for a more liberal and extended policy for their evangelization."

Aug. 19th, 1846. I set out this morning on horseback, in a south-west direction from the Creek Mission, accompanied by my interpreter, to visit the Seminole Settlements, about one hundred miles distant. Two miles brought us to the Arkansas river, which is quite low at this season of the year, and fordable in places; although at the "June rise" it is a rapid stream, and about a mile wide. Soon after crossing the river, we met a company of our Creek neighbours, who had come over for whiskey, most of whom were intoxicated, and consequently quite noisy. One of them, in broken English, inquired in a rough manner, what we wanted over there. But the sober one (for happily there is one generally in such companies) soon put him to silence, telling him that I was a preacher, that he was drunk, and must be quiet.

Drunkenness is one of the crying evils of the land. Whiskey, the great destroyer of the Indian race, is brought in large quantities by the whites, and kept for sale along the line of the State of Arkansas, where the Indians obtain it to be retailed among themselves. And, doubtless, if the laws of the United States did not prohibit, these whiskey dealers would soon flood the land with this baneful poison.

About two miles from the river, we came to a settlement of Creeks, two or three hundred in number. Some of them are anxious to have their children at school, and doubtless might be induced to attend preaching. After leaving these settlements, the country through which we passed was one continued prairie, with the exception of an occasional strip of woods along the creeks and small streams. The land is generally good, of a light sandy nature, and covered with a fine coat of grass, fifteen or twenty inches high, which makes excellent hay when cut in season. Thirty miles ride to-day, brought us to the "General Council Ground," where we stopped for the night at an Indian hut. Near this place there is a considerable settlement of Creeks, where the Methodists have occasional preaching. After feeding our horses, and obtaining some supper for ourselves, the family was called together, when I gave them an exhortation on the importance of being Christians. They were attentive, and seemed to enjoy the exercise.

20th Aug. Left our quarters this morning about sunrise, having slept well on our blankets during the night. A ride of six miles over a beautiful prairie country, similar to what we passed over yesterday, brought us to Mr. John Bemo's old school-house. Here I expected to be joined by Mr. Bemo, who was to accompany us to the Seminole country, but found that he is still sick near the Agency. While waiting for breakfast our horses broke loose, and started



homewards, through the prairies, so that we had a foot race of about two miles before we overtook them.

A good many Creek families live in this vicinity, but as the Seminoles have left for their new homes, it is not so suitable a position for a school as formerly.

Again we mounted our horses after breakfast, and continued our course south-west, endeavouring to follow the little pathway, which we found rather difficult, owing to the variety of paths made by the cattle traversing the prairies in every direction. Three miles ride brought us to a beautiful stream, now very low, and easily forded, which on account of its great rises in the spring season is very appropriately called "The Deep Fork." It empties into the North Fork of the Canadian, a branch of the Arkansas. Above and below the point where we crossed this stream, are considerable settlements of Creeks, who are very desirous of schools, and well disposed towards the Gospel.

Leaving these settlements, we travelled about twenty-five miles before seeing another house, the country being mostly prairie, in which the Indians seldom live. We then reached the woodlands of the North Fork, which extend about five miles on each side of the river. The land is good, well timbered, in places thickly settled, and this would be a good position for a mission school and station.

Here we met with a remnant of the tribe of the *Alabamians*, now forming one of the towns of the Creek nation. They have a distinct language of their own, but now speak also the Creek tongue. They formerly lived near Mobile, Ala., were conquered by the Creeks, and thus like many other little tribes, became a part of the nation. It was, doubtless, from this tribe that the State and river of Alabama took their name.

We stopped for the night, at a cluster of cabins, occupied by several Creek families, having rode to-day about thirty-eight miles. After some considerable delay we obtained some corn for our horses, and some roasting ears and sof-ke for ourselves. The sof-ke is a dish universally used among the Indian tribes, and is well adapted to their simple manner of life. It is a kind of rye hominy. The water in which it is boiled, is a very nutritious and agreeable drink, especially in warm weather. Many of the poorer classes live almost exclusively on this kind of food. But for the invention of this preparation of Indian corn, thousands of the Indian race must have perished.

The family with whom we stopped seem entirely ignorant of the Christian religion, and love to be so. The old man, who seemed to be of some standing in his town, said that he did not want to hear preaching, and knew nothing of Christ. I explained, through my interpreter, some of the

principles of the Christian religion, and urged the importance of all men living in accordance with them. I also showed him the hymn book which we had published in his own language, and inquired if he wished me to sing some of it for him. He replied, "You may sing it, and the boys can hear you," thus giving us to understand he did not wish it sung on his own account. He was evidently desirous of hearing the singing, but was unwilling thus to lay himself open to the ridicule of those who strenuously uphold their "old customs."

Religion being unpopular and denounced by some of the chiefs, hundreds, and perhaps thousands stand aloof from it, and join in the outcry against it, while their understandings and consciences testify in its favour. Many are thus deterred from attending preaching, and especially from taking any step towards uniting with the church; and not until changed by the grace of God, are they willing to take up the cross, and meet the ridicule of the world.

21st. We crossed the "North Fork of the Canadian" this morning, which we found quite low, although, like all our rivers, it rises very high in the spring seasons.

A ride of thirteen miles brought us to Halack's town, which is the nearest Seminole settlement. Here we stopped to prepare our breakfast, and to inquire into the situation of the people. Found them comfortably situated, living in good log cabins, with smiling crops growing upon their newly opened farms. In conversation with some of them, we found that this town, embraces about one hundred men, and about two hundred women and children; that they would be willing to have a school established among them, and although indifferent to religion, yet they would not oppose preaching, and might be induced to attend worship.

Leaving this settlement, we rode about nineteen miles through a beautiful country of woodland, and prairie, well proportioned for agricultural purposes. We then came to the settlements of Wild Cat's town, which is the most numerous of the four Seminole towns or classes.

Mik-ko-hup-pa, the principal chief, being absent from home, we called upon Wild Cat, the chief speaker, who lives near the Town-house. We conversed freely as to the importance of education and the Christian religion to his people. He said that he was an Indian himself, and wished his children to be raised Indians; but did not know what the rest of the people might think about it; they could speak for themselves. He said he supposed these subjects would come up regularly at the next council, on a letter they had received from some of the Creek chiefs, recommending them to oppose all the ways of the white man, such as schools, preaching, fiddle dancing, card playing, and the like. I endeavoured to show him the difference between the



virtues and vices of the whites, that schools and preaching tended to enlighten the people, and make them better, and ought to be encouraged; while all such vices as he mentioned, card playing, dancing, and drinking whiskey were injurious to any people, and ought to be laid aside; and that it was the object of preaching to put down all such evil practices.

He said they were much pleased with John Bemo; that he had taught for them some time, and they wanted him to come and live with them, and teach their children. While thus engaged in conversation with the chief, his wife provided us a plain dinner of green corn, peas, and pumpkins, of which we ate heartily, having had nothing since morning. We stopped for the night at the Seminole Agency, where we were kindly entertained by Mr. Cummings, a merchant of that place.

22d Aug. At Edward's Store, on Little River, ten miles west of Council ground or Town-house.

An appointment having been circulated, I preached to a congregation of about thirty-five persons, principally Creeks. A Methodist preacher, a white man, is located here, who teaches a small school and preaches to some Creeks settled in this vicinity.

23d. Sabbath. I preached twice to-day, in different places. About forty persons were present at each time. Their attention was good, and several seemed much interested.

The Seminoles do not usually attend preaching, owing in part to the distance the meetings are held from their settlements. They are much scattered, being divided into four towns or classes, each forming a distinct neighbourhood, several miles apart. This will be a serious barrier to their improvement. Still, however, a large boarding school, located at some convenient place in their midst, would do much for their civilization, and is doubtless one of the principal means of Christianizing them. Many children might soon be collected together in the school. Thus placed under the constant influence of the missionaries, while the children themselves would be greatly improved, a powerful influence through the children would be exerted upon the parents. To the establishment of such a school little or no objection would be offered, especially if sanctioned in some way by our Government. They, as well as the Creeks, expect our Government to direct and counsel them in this matter. They have sometimes opposed missionaries in the establishment of schools and churches with the remark, "If these things are so essential to our prosperity and happiness as you say, surely the United States Government would provide them for us?" Now that they begin to feel their importance, they look to the Government to furnish them with schools and teachers. Hence whatever should be appointed or recommended

in this way, would be cordially received, or would not, at least, be violently opposed.

The Seminoles are settled along the northern side of the Canadian river, about sixty miles from its mouth. Their land is fertile, and although mostly prairie, yet timber is sufficiently abundant for all their farming purposes. Water is scarce, although there are some fine springs and branches, or small streams. The health of the country is about as good as is common in any part of the Indian country west of the Mississippi.

The people are evidently making some improvement upon their former mode of life. Although they came from the warm climate of Florida, where they could live in open camps, with but little inconvenience, and subsist almost entirely on the spontaneous productions of the soil; yet they have in some degree adapted themselves to their new country, and now they live in comfortable log houses, and have opened considerable farms, on which they have growing fine crops of corn, beans, peas, pumpkins, potatoes, and the like. They are now under the necessity of giving up the chase, and depending on the cultivation of the soil for a living.

25th Aug. Tuk-a-pacha Town, mouth of Canadian. Having visited different parts of the Seminole country, we concluded to return homewards by a different route. We therefore left the Agency yesterday noon, and arrived here this evening, a distance of about fifty miles, directly down the river. This route is much rougher than the other, being quite rocky and mountainous. The country is mostly prairie, some of which is very good land, but it is generally poor and sandy. The scenery through these prairies, ever varying, is always beautiful and often grand. Our view of several fine landscapes was much improved by the aid of a large spy-glass, presented to me by Mr. Cummings, the merchant at the Agency.

In conversation with two of the chiefs of this part of the nation, concerning schools and the importance of religious instruction, they expressed their anxiety to have schools established among them. They said that their children are growing up in ignorance and vice, daily becoming worse and worse, delighting in playing cards, drinking whiskey, and every kindred vice. They thought it strange that our Government did not establish the schools promised them by treaty. They seemed much gratified when I told them that I had lately learned that it was the intention of our Government to put them in operation very soon.

26th. North Fork. At Chapman's store. Preached here this evening to a congregation of about fifty persons. Many of them were professors of religion in connection with the Baptist Church. A young Creek man officiates as their teacher, and seems to be doing good.

27th. Visited General Chilly McIntosh this

morning, about seven miles up the river. He is one of the Chief Judges of the nation, has considerable education, and warmly approves of the efforts made for the improvement of the people.

We arrived in time to see the closing scene of the process of catching fish by poisoning the water. Great numbers of fish had already been taken. The women and children were busily engaged in cutting them up, and barbecuing them over slow fires, while the men were still pursuing others down the stream, as the poisoned water descended. On this occasion, about one hundred men, and as many women and children, assembled three hours before daylight, and began to pound the roots, 1,200 in number, which they had previously collected, and then churned them through baskets, in the river, until daylight. By this time the fish began to show the effects of the poison, by floating upon the water, swimming around, and in different directions, regardless of the fishermen. Then commenced the part of the operation which affords rare sport to the Indian; all hands then, women and children, some in canoes, others in the water, with bows and arrows, spears, pikes, or some other weapon in hand, issued forth in pursuit of the crazy fish.

Well did they do their work to-day. Several hundreds of fine fish, of different sorts and sizes, were taken: cat-fish, buffalo, drum, red-horse, suckers, perch, gars, spade-fish, &c., &c. Some were very large, supposed to weigh one hundred pounds. They barbecue the fish, in order that they may preserve them for several days during the warm weather, which would otherwise be impossible.

We dined with General McIntosh, who had shared in the successes of the fishing party: we had thus an opportunity of testing the good qualities of the fish. The poison used on this occasion, called "The Devil's Shoestring," seems altogether harmless, as the fish are eaten with entire safety.

28th Aug. At Logan's Store, Arkansas River. We left the North Fork this morning, and arrived here about sunset, a distance of forty miles, thirty-five of which is prairie, and consequently unsettled.

The prospect in these large prairies is often sublime. With the exception of an occasional mountain rising abruptly, sometimes covered with bushes, at others with rugged rocks, one vast plain, covered with beautiful green grass, is extended in every direction as far as the eye can reach, presenting the appearance of thousands of acres of rich meadow, inviting the labours of the husbandman. The mountains often present the appearance of having been washed by the waves of the ocean, or the current of some mighty river. Ledges of rocks are seen jutting out of the sides, and large fragments lie at their base.

But little game of any kind is now to be seen in this country, which twenty years ago was

covered with thousands of buffalo, deer, and elk. The little yellow wolf is abundant, and an occasional deer is seen, but the elk, and buffalo, and most of the deer, have made their escape to the prairies still farther west. Birds of various kinds are abundant, some of which resemble the Canary, both in appearance and song. Quails, the prairie hen, and the lark are quite plenty. The prairie hen is similar in size and appearance to the partridge or pheasant of the North, and is not inferior to them as an article of food. Water is scarce, especially in the prairies, except in the winter and spring seasons, when the streams often rise so high as to impede the progress of the traveller.

29th. Creek Mission. Crossed the Arkansas river this morning, and came to the Creek Agency, and thence home to the Mission.

Thus we have ended our journey, having been absent eleven days, and having travelled about two hundred and sixty miles, taking in our route some of the most important parts of the Creek nation. The principal settlement of the Seminoles is about one hundred miles from the Creek Agency, and about the same distance from the Mission. There is a good wagon road from the Creek Agency, which is the nearest steamboat landing.

Upon the whole the present situation of the Seminoles is good. Although they are far from navigation, and consequently from a market for their produce, they have a good country, and by temperance, and industry, may make a comfortable living; and if blessed with the Christian religion, and its attendant privileges, will become a happy, civilized, and Christian people.

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## France.

### SOCIÉTÉ ÉVANGÉLIQUE DE FRANCE.

#### *Notice of the Society's operations.*

We have received a Letter from the Rev. J. Joël Audebez, dated Paris, December 8, 1846, enclosing a Bulletin of the above-mentioned Society, and making some additional statements respecting its important labours and its urgent pecuniary wants.

We insert a translation of some extracts from this Circular, and of Mr. Audebez' letter. Together they present a cheering view of the work of grace, which God is accomplishing in France; and they will serve, we hope, to call forth the contributions and the prayers of our readers, in aid of their brethren who are cultivating so faithfully that most important missionary field.

The Circular commences with this remark:—"The work of the Evangelical Society of France tends continually to increase, and the occasions which favour its



enlargement assuredly are not wanting, since the evangelists point out at the present time new localities on every side, where the people ask with eagerness for preachers of the Gospel. The blessing of God continues to rest upon this work. The principal aim of this Bulletin is to prove this by the statement of facts." Of these facts, we have room but for a few examples.

*Encouraging effects of the preaching of the  
Word of God.*

In a town where evangelical worship has been maintained a year and a half, writes the pastor, "the work continues in a blessed manner. In truth, the only thing which ought really to give us joy in the work of evangelization is the sincere conversion of men to God; this is the only thing upon which we can reckon for the future. In this view, I believe there are some things quite rejoicing in this town. When we recollect that in so short a time twenty-five persons have been brought truly to taste the peace which is in Jesus, we may well say with Samuel, 'Hitherto hath the Lord helped us.' And this is the more encouraging, when we consider that most of these persons were plunged in skepticism, indifference, or worldliness. One of them said to me yesterday, 'Before the Gospel was preached in this town, we were living without God and without hope.' . . .

"Since the beginning of the winter, hardly a week has passed without our having seen some new soul brought to feel its sins and its need of the Saviour. . . . You remember my writing to you a year ago that the aged M. R——, who has since left us for heaven, said to me, 'Ah, Sir, we have not yet had all!' This remark then seemed to me like the little cloud which announced to Elisha upon Carmel, that the rain was soon to fall. The rain has indeed fallen, showers of the grace of God, which shall make the incorruptible seed of the Word to spring up and grow."

This correspondent then gives an interesting account of his visit, accompanied by his wife to see a sick woman:

"On entering I had observed upon a little table near her bed a New Testament, open; and when we had inquired how she was, she replied, pointing to the New Testament, 'See, all my joy! Oh, that book! How happy am I to understand it! When my husband bought it, we knew not what it was; some said that it was a bad book; but you are come to explain it to us, and I have received it. The good God has so loved us as to send his Son to us. Ought we not to believe on him as did the jailer!' As I was leaving her, saying that the Lord never slumbered nor slept, she added, 'Yes, we may call upon him at midnight; he always hears.' . . . She is the Lydia of St. M.

*Opening for the work of the Society.*

"On the 21st of last month," writes the pastor of Limoges, "I made a visit to Ambazac. About forty heads of families had united in desiring to receive the instructions and the care of my ministry. They assured me, moreover, that the great majority of the inhabitants of that district were of the same disposition. In order the better to ascertain the number of those who desired the preaching of the Gospel, and the better to explain the principles of the religion which they wished to profess, I appointed a meeting for the next Sunday. They placed at my service a large hall, where two hundred persons might easily assemble. At half-past ten, the saloon was crowded; a large window was opened, giving the opportunity to hundreds of persons to hear the preaching. They appeared to be well satisfied with the things which they had heard, and before leaving, I made an appointment for another meeting after five days. That meeting was held; and the people manifested still greater earnestness. It appears that in the villages there is a general disposition decidedly to join us. The sum of all is, that Ambazac seems to me to offer the prospects of success, as surely as any of the mission-stations of the Haute Vienne."

Similar facilities are offered for evangelistic efforts in great numbers of places, upon which our next annual report will give all desirable information.

Interesting particulars are given respecting the perseverance of the new congregations in their regard for the Gospel; the consecration of a chapel; the opening of schools, &c. At one place, a strolling play-actor was going through the streets, on the Sabbath, with a musician, announcing that "a truly extraordinary spectacle" would be exhibited that evening—"the Universal Deluge, for a sixpence!" But the people told him they meant to attend the Protestant place of preaching, which had been opened a few months before, and he was obliged to postpone his exhibition. The place given to this little incident in the paper before us, shows that in Romanist countries the interruption of amusement on the Lord's day is considered quite an event—especially when the theatre is forsaken for the church.

*Letter of the Rev. J. J. Audebez.*

Not having room for farther details from the Bulletin, we insert now Mr. Audebez' letter—omitting a few sentences referring to the paper enclosed. The aim of the letter is to complete the details of the printed document by bringing them down to the latest dates.

. . . The establishment of two evangelical schools at Limoges, the opening of a school and the sending of a pastor to Chateauponsat, which some months ago were but matters proposed, are now facts accomplished: a male and female



teacher have been placed at Limoges, and the two schools have been opened in a very suitable locality. This establishment is yet too recent for any very marked results to be apparent; one may nevertheless feel assured that it will contribute to the progress and the strength of the work of evangelization, which has been followed in that city with visible proofs of a blessing from on high. The arrival of a pastor and of a teacher at Chateauponsat are also too recent to admit of any statement beyond the expression of hope, concerning a post so important for its position and its population. Since the arrival of the pastor the work has been carried on with new activity, and the meetings for worship have begun to be well attended. At the same time we can speak only with hope of the two new stations which we have formed in the Haute Vienne:—that of *Roussac*, where we have placed an evangelist teacher, and where public worship will be celebrated provisionally by the pastor of Balledent; and that of *d'Ambazac*, the chief place of the canton, where the pastor of Limoges attended upon the invitation of a great number of the heads of families, and where he commenced the work of evangelization in the presence of a numerous and attentive audience.

Not only in Upper Vienne, but also in Yonne there has been much encouragement in evangelistic labours. Mr. A. proceeds as follows:

Some circumstances, such as the conflagrations which have desolated that country, the want of workmen, and the labours of the field, have, no doubt, prevented that ready and extensive enlargement, which under more favourable conditions would certainly have occurred. Auxerre, Villeneuve, Villeralier, still wait the establishment of the promised schools. Hery, Ap-poinny, Chezy, and many other places still wait for the evangelists whom the Committee have resolved to plant amongst them. Something, however, has been done. At Alliant, where the work was commenced under such happy auspices, a chapel and two schools have been erected by the zeal of a Christian friend: the chapel has been consecrated for some time, and one of the schools is in the course of its organization. At Villeneuve-le-roi, the labours of a colporteur-evangelist, who has been sent there, have greatly aided the ministry of the pastor. At St. Maurice the work has been rendered more stable by the appointment of a pastor, to reside at that place. But, it is necessary to repeat it, all that has been done is but little compared with what it would be possible to undertake, if the Society did not see itself too often compelled to slacken its steps, by reason of its small number of labourers, or of its limited pecuniary means. Hindered by this double penalty, it finds it difficult to occupy new posts, un-

less it can annex them to some neighbouring station, and confide the direction of them to an evangelist already charged with the duty of another place.

It is thus, for example, that it has taken measures to make known the good news of salvation at Luneville, an important city of the department of Meurthe, where many persons have evinced for a long time a desire to hear the proclamation of the Saviour's mercy. A place of worship has been hired at Luneville, and the work of evangelization at this new station has been entrusted to a pastor, who for a long time has occupied the important station of Nancy.

It proposes, also, whenever it shall find a qualified labourer, to establish evangelical worship at Chaumont, the chief place in the Department of Haute Marne, where a most encouraging religious movement has commenced, and where the pastor of Bar le Due has lately preached several times before a numerous audience; but it has not the same facility for the establishment of worship as at Luneville. Chaumont is too far from Bar le Due for the pastor of the latter place to visit it regularly to celebrate divine service. To begin a work there with some hope of stability and success, the Committee ought to wait until the Lord places at their command a new labourer and new resources.

But if the Committee were even mistaken concerning the real disposition of the people, who embrace with so much eagerness the messages of glad tidings, still would they regard it as a duty to carry the regular preaching of the Gospel to every place where there seemed to be any chance of its being heard. They know that "faith cometh by hearing, and hearing by the word of God," Rom. x. 17. They do not forget that many of the stations, where the work now prospers in the most happy manner, owe their origin to religious movements in which the conscience was at first but feebly interested, and which had perhaps no very serious or very deep feeling. They know what is the power of faithful preaching, and they would expect results not less rejoicing than those already reported in their circulars.

And now that we have made you acquainted with our causes of joy and of encouragement, permit us to mention also our reasons for sadness. Our financial situation is very afflictive. Our treasury is empty: we are burdened with a considerable debt; our credit is exhausted; we know not where to find resources. If then our Christian friends come slowly to our aid, we must find ourselves reduced to the cruel necessity of restricting our work, (when everything, on the contrary, invites us to enlarge it,) and of depriving ourselves of the co-operation of many of our beloved labourers. We need not say how much we should be ourselves afflicted, but what prejudice would thus result to the

advancing cause of the kingdom of God in our country! In such a situation we cannot rest without making known our distress to our brethren in the faith, and soliciting them not to delay, but to send as speedily as possible the as-

sistance of which we are in such pressing need.

Accept, Sir and Dear Brother, for yourself and your respected colleagues, the assurance of our devoted and fraternal regards. For the Committee of Administration.

## Mission House: New-York, March, 1847.

### RECENT INTELLIGENCE.

**IOWA MISSION.**—The Manual Labour Boarding School at the Iowa station has been for some months in operation with about thirty pupils. A larger number would have been admitted, but for the difficulty of selecting them from the different tribes.

**CHINA: AMOY MISSION.**—We have advices from this Mission dated Oct. 9, 1846, a month later than those previously acknowledged, but not containing any news of special interest. The Rev. Mr. Lloyd writes: "We shall probably rent a house soon for a kind of chapel, where we can go daily and hold conversational meetings with the people. In this way we may not only communicate some religious truth, but also increase our knowledge of the language."

**INDIA: FURRUKHABAD MISSION.**—A letter from the Rev. J. L. Scott, of November 13, 1846, contains discouraging information respecting the state of Mrs. Scott's health. It seems the change for the better, which was spoken of in our last number, was but of short continuance.—The other families of the mission are enjoying their usual health, and their labours were prosecuted as heretofore.

**INDIA: ALLAHABAD MISSION.**—A letter from the Rev. J. Owen, of October 21, 1846, gives some interesting particulars concerning the College at Allahabad. This Institution was established and for some years supported by the British India Government; its object being the education of native youths in the English language and learning.

The Government authorities have now relinquished the charge of it; and on the 1st of October last it was transferred to the care and control of the Mission. As the Bible and the Christian religion have heretofore been excluded from its course of studies, it was a point of much solicitude with the missionaries and their friends to see what course would be pursued by the students, on their finding, as they at once would find, that the school was to be conducted on Christian principles. On the first day after the change, a discussion took place concerning Christianity; and the members of the first class, and some of the second class, refused to attend. The others, however, have thus far continued in their attendance, and the number of scholars has been considerably increased. The Bible and Christian books have been introduced, the heathen holidays discountenanced, and a radical change accomplished in the religious character of the Institution. What will be its future history it is not easy to predict. Probably, it will be chiefly attended by boys and young men from a different class in the community; but at any rate it will no longer be a great hinderance to the spread of the Gospel. With the divine blessing it may become a powerful agency for good.

A Letter from the Rev. J. E. Freeman, of the same date, mentions the admission of a native girl to the communion of the church. She is quite blind, but her examination showed, Mr. Freeman remarks, that she has been brought to see the beauty of the work of redemption. She was formerly in the orphan school.



**SAILING OF A MISSIONARY.**—In the early part of January, the Rev. Harrison W. Ellis with his family sailed from New-Orleans in the ship *Mary Wilks* for Monrovia, West Africa.

It is seldom that any person goes abroad as a missionary, who better deserves the respect and cordial regard of the churches. Mr. Ellis is a coloured man, who was born and lived for many years as a slave in Alabama. He was brought up to the trade of a blacksmith, and continued to work steadily at this business until within quite a recent period. Acquiring by his own persevering efforts the ordinary branches of an English education, he added to these a considerable acquaintance with the Latin, Greek and Hebrew languages. Being a man of a consistent religious character, he enjoyed the confidence and esteem of the minister, elders, and members of the church of which he was a communicant, and gradually a deep interest on his behalf was extended amongst the churches in the states of Alabama and Mississippi; so that efforts were made to obtain his freedom and that of his family. This great blessing was at length procured for them by the generous liberality of many individuals. In the meantime Mr. Ellis had been pursuing the study of Theology; and desiring to go to the land of his fathers as a missionary, he was taken under the care of the Presbytery of Tuscaloosa, with a view at first to his becoming a licentiate preacher. But on his examination, and after longer trial, the Presbytery were so well satisfied with his character and attainments, that they resolved to ordain him to the full work of the ministry.

In the good providence of God he has now gone forth as a missionary of our church to the heathen. We trust there is a good and great work for him to perform in Africa. The prayers of our readers will surely be offered fervently for his welfare and usefulness.

We add some extracts from a letter of Mr. Ellis' former pastor, the Rev. Charles A. Stillman, of Eutaw, Ala., who has taken the liveliest interest in

Mr. E.'s progress, and accompanied him to New-Orleans to make arrangements for his embarkation. This letter is dated at Eutaw, January 5, 1847.

"I returned from New-Orleans on Saturday night last, and now hasten to inform you of the results of my trip. I left here on Monday the 21st ult., in company with the Rev. H. W. Ellis and family, and after a tedious though comfortable journey, arrived in New-Orleans on Saturday the 26th. We carried with us a good supply of wearing and bed-clothes, furnished by the churches in this Presbytery, together with \$20 90 raised in this place towards their outfit. We had only a part of a day in Mobile, but added a few more articles of clothing, and books, and some \$20 in money. We might have raised a handsome amount there, if we could have remained longer. Captain Quarrier, of the steamer *James Hewitt*, generously gave us our passage free to Mobile. . . .

"I did not feel it necessary for me to remain in New-Orleans till the sailing of the vessel, but I made every arrangement necessary for their departure. I completed their outfit by soliciting various articles from merchants in that city, in which I was greatly assisted by two elders in the Rev. Dr. Scott's church. We obtained everything, I believe, that was necessary to their comfort—shoes, hats, cooking utensils, garden tools, ploughs, crockery, medicines, and a full set of blacksmith's tools. . . . Thus I believe I have, according to my ability, attended to the several items of your instructions, and I trust you will be satisfied with my management of this business, which you have placed in my hands. I cannot at present give you a list of the several sources of the outfit provided. Many articles came to me in the stage, and I could not tell from what churches they came. I suppose it is the duty of each church to report for itself, if any report is made.

Our brother preached twice in New-Orleans, and made a good impression. He was much affected when I parted with him; but he keeps up good spirits, and shows that he is acting on principle in this whole matter. Many things have been said to discourage him, as, for example, the danger of the climate; but "none of these things move" him. He says, Paul never inquired as he was called from place to place, 'Is it healthy there?'—I trust, my dear sir, that we are doing the work of God in sending this sensible, able, godly and devoted man to Africa; and though dark clouds seem to cover the prospects of Christ's cause in that region, I can pray with faith for the coming of the period when even Ethiopia shall stretch out her hand unto God."



## MONTHLY CONCERT COLLECTIONS.

These collections form a considerable part of the receipts of the Board. Without their aid the work of spreading the Gospel among the heathen would be seriously restricted. They have a peculiar value, moreover, from their being so directly connected with the prayers of their donors. We should therefore greatly regret to see them diverted to other objects, or supplanted by collections for other purposes. Far rather would we see their amount largely increased.

This may be done by a simple plan, which has already been tried in some of our churches with the happiest results. It is that of taking the collection either at the morning or the afternoon service in the church; instead of taking it at the prayer meeting, which is commonly held in the evening.

Many persons whose hearts are inclined to promote the missionary work cannot, for various reasons, attend the evening meeting. Let them have the opportunity of aiding this work with their gifts in the sanctuary; they will then pray for it with greater fervency at home. Others, unhappily, do not feel a sufficient degree of interest in the spread of the Gospel, to attend an evening meeting to pray for that object; but they would not refuse to give something to promote it, if the plates were sent around in the church. And the fact of their giving to it, would be itself a means of enlisting their affections more deeply in its support. In neither case, therefore, would the 'alms' thus obtained be separated from the 'prayers' which characterize the first Sabbath or Monday of the month. And the great point would be gained of giving to all the members of the congregation, an opportunity of contributing their alms with their prayers for the advancement of this work of God.

No serious objections have been found to attend this method in the churches where it has been tried. By a judicious arrangement of other collections, this plan will be found to work well; and with a little explanation it will prove acceptable to the churches. As already intimated, this has been the result in several congregations, some of them among the strongest and others among the weakest in our body, who have adopted this time of making their monthly offerings to accompany their prayers for the diffusion of the Gospel among the heathen. Their collections have been largely increased, to the mutual satisfaction of both ministers and people, and we may believe to the great advantage of the cause of Missions.

We feel prepared, therefore, to recommend this plan to the favourable consideration of the churches. In some cases, its adoption may be deemed inexpedient; but in most, we are persuaded it would lead to gratifying results.

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After the preceding remarks were in type, we received a letter from a clerical brother in a neighbouring state, the pastor of a church in a country village, covering a remittance of the moneys collected in that church during the past year. The time of making these collections is that which is here recommended, and the result, as compared with the collections formerly made on Monday evening, is an increase in their amount of about forty per cent. The writer of the letter is anxious to have this plan generally adopted; and, hoping for a similar increase in other churches, he well says, that an advance of "forty per cent on the whole amount collected by the Presbyterian Church would greatly augment our efficiency, in various departments of labour."

## DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1846.

<b>SYNOD OF ALBANY. <i>Pby. of Albany.</i></b>		
Albany 1st ch ann coll for sup of the Rev Joseph Warren 700 00; two sisters 3 00; ladies' miss'y society 200 00; four children who love their pastor 10 00; West Galway ch "anonymous" 5 00; Albany 2d ch mo con colls 90 86		\$1008 86
<b><i>Pby. of Columbia.</i></b>		
Windham 2d ch		14 00
<b>SYNOD OF BUFFALO. <i>Pby. of Steuben.</i></b>		
Bath ch ladies' missionary society		10 00
<b><i>Pby. of Buffalo City.</i></b>		
Brockport N Y, Jacob Sutphin don		3 50
<b>SYNOD OF NEW YORK. <i>Pby. of Hudson.</i></b>		
Hempstead ch 16 00; Goshen ch mo con colls 24 02; Hamptenburgh ch 11 50		51 52
<b><i>Pby. of North River.</i></b>		
Smithfield ch.		18 21
<b><i>Pby. of Bedford.</i></b>		
South Greenburgh ch		15 08
<b><i>Pby. of New York.</i></b>		
N Y 42d St ch ann coll 44 45; less for Chronicle 13 50; Wallabout ch mo con, of which 2 00 for China Mission 6 63; Jersey City 1st ch mo con 16 61; juv miss soc to ed John Johnstone and David Henderson in China 50 00; Chelsea ch. in part, ann coll 206 50; Sab Sch for sup of Bazar School at Allahabad 32 60; Yorkville ch mo con 1 11; Madison Avenue ch mo con 6 15; Brick ch mo. con 6 40; Brooklyn 1st ch mo con 27 11; Duane st ch mo con 6 00; Manhattan ch mo con 2 00; Rutgers st ch mo con colls 65 03; N Y 1st ch mo con 95 50; Sab Sch in part to ed W W Phillips in China 6 25		558 89
<b><i>2d Pby. of New York.</i></b>		
Scotch ch, James Morrison, don, 10 00; Canal st ch mo con for Dec, 13 00; do for Jan'y 19 66; ladies' sewing society 5 00; Sab sch miss'y soc for sup of school at Grand Traverse, 10 34		58 00
<b>SYNOD OF NEW JERSEY. <i>Pby. of Elizabethtown.</i></b>		
Elizabethtown 1st ch ann coll, 285 59; juv mis soc, of which 20 00 to ed. Jonathan P Alward, at Settra Kroo, Africa, 170 00; Plainfield 1st ch Sab sch in part to maintain a scholarship at Allahabad, 3 00		458 59
<b><i>Pby. of New Brunswick.</i></b>		
N Brunswick ch, Ladies for and dom mis soc for sup of Mrs Cole in China, 40 00; Boundbrook ch mo con colls, 21 75; Manchester ch, 8 00; Freehold village ch mo con, 24 00		93 75
<b><i>Pby. of West Jersey.</i></b>		
Bridgeton ch, Rev Samuel Beach Jones, don for French mission, and to con Lucius Q C ELMER, 1 m, 50 00; Burlington ch Sab sch in part to ed Martha Holmes in Ind, 15 00		65 00
<b><i>Pby. of Newton.</i></b>		
Fox Hill ch mo con		6 83
<b><i>Pby. of Luzerne.</i></b>		
Mauch Chunk ch juv mis soc to ed. Richard Webster, 20 00; Kingston ch, 16 00		36 00
<b>SYNOD OF PHILA. <i>Pby. of Phila.</i></b>		
Phila, 6th ch, 140 00; Rev Dr Jones' don, 20 00		160 00
<b><i>2d Pby. of Philadelphia.</i></b>		
Abington ch, 120; juv mis soc, 5 00; Manayunk ch, "a friend to the cause," 2 00; Neshaminy ch, 10 00		137 00
<b><i>Pby. of Newcastle.</i></b>		
Newcastle ch, James H Baird, in part to sup Thomas D Baird, 10 00; Miss Susan Darrah, 5 00; Miss Ann Darrah, 1 00; Mrs B, Miss L J and Mr W J, 15 00; Mrs Dr Cooper, 5 00; Mrs Carpenter 25 cents, and Sam'l Downie, 50 cents; Rock ch cent soc, 3 00; Rockland and Brandywine Lyceum ch's in part, 37 50		77 25
<b><i>Pby. of Donegal.</i></b>		
Slate Ridge and Centre ch's, 30 00; Lancaster ch Sab sch class, 1 63; Upper Strasburg, Pa, "W," 1 00		32 63
<b><i>Pby. of Baltimore.</i></b>		
Aisquith st ch Sab sch, 25 00; Frederick ch, Md, "a lady," 5 00; Wycomico ch, Md, 7 25		37 25
<b><i>Pby. of Carlisle.</i></b>		
Monaghan and Petersburg ch's, Mrs. Lynch, don, 50 cents; Gettysburg ch, Mrs Mary Hurluck, don, 1 50; female mis soc for sup of orphan asylum at Fettehgarh, 9 00; Sab sch to ed boy in Rev A P Happer's sch, 15 00; Strasburg ch, Franklin co, 35 00; a little girl to send a Testament to Ind. 25 cents; Carlisle ch, Martin Hall, 25 cents; alady, 1 00; Greencastle, Pa. Master J Blythe Moore, 60 cents; Shippensburg ch, W Peal, 1 00; Thos Mathews, 1 00; Fayetteville, Pa, Jno Darby, don, 13 00		78 10
<b><i>Pby. of Huntingdon.</i></b>		
Waynesburgh ch		27 06
<b>SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i></b>		
Glade Run ch, 6 00; Rural Valley ch, 6 00; Salem ch, Samuel Moorehead, don, 50 00; Boiling Spring ch, 3 50		65 50
<b><i>Pby. of Redstone.</i></b>		
Uniontown ch, 39 00; Long Run ch, 21 00		60 00
<b><i>Pby. of Ohio.</i></b>		
Pittsburg 1st ch, ann coll, 223 20; do to con REV WILLIAM SPEER, China, 1 m, 33 80; young ladies' mis soc, to con W R MURPHY, 1 m, 40 00; Allegheny city, 2d ch, 21 00; Concord ch, 12 00; Pittsburg 2d ch, in part, 56 78; Sharpsburg ch, 15 00; Canonsburg ch female mis soc, 23 50		425 28
<b><i>Pby. of Allegheny.</i></b>		
Butler ch, to con REV JOHN COULTER, 1 m, 61 72; ladies of Lower Bull cr ch, 2 71; ladies of Slate Lick ch, 3 50		67 93
<b><i>Pby. of Beaver.</i></b>		
Bridgewater ch		38 00
<b>SYNOD OF WHEELING. <i>Pby. of Washington.</i></b>		
Washington ch Sab sch, to sup child in Rev A P Happer's school, 30 00; Cross Roads ch, colls at Burgettstown, 28 00		58 00
<b><i>Pby. of New Lisbon.</i></b>		
New Salem ch, 8 85; Deerfield ch, 21 12; Newton ch, James Russell, don, 1 00		30 97
<b>SYNOD OF OHIO. <i>Pby. of Columbus.</i></b>		
Circleville ch, Mary Gibson, don for China mission, 5 00; Columbus ch, mo con colls for China mission, 31 30; Mount Pleasant ch, 69 03; Truro ch, 25 00; fem mis soc, 28 27; Sab sch, 1 17; Hamilton ch fem miss society, 5 50; Welsh ch, Columbus, 5 00; London ch, 4 00; Lithopolis ch, 2 00; Tarlton, Amanda and Adelphi ch's, 15 00; Welsh ch,		



Brown Township, 2 28; Worthington ch, 2 90; Scioto ch, 3 50; Mt Sterling, 4 10	204 05	100 00; D Dunlop, 50 00; John Stevenson, 30 00; S G Wells, 25 00; Rev John Leyburn, 15 00; Mrs Leyburn, 10 00; Robert Dunn, 10 00; Mrs J P Smith, 10 00; J B Le-moine, 5 00; John Donnan jr 5 00; D Donnan jr, 5 00; Sab sch to ed John Leyburn, 25 00; Richmond 1st ch mo con, 23 19	523 96
<i>Pby. of Marion.</i>		<i>SYNOD OF NORTH CAROLINA. Pby. of Orange.</i>	
Bucyrus ch, Rev W Hutchison, 2 00; Liberty ch Sab sch, 4 12	6 12	Bethlehem ch, W J Bigham, don	5 00
<i>Pby. of Zanesville.</i>		<i>Pby. of Fayetteville.</i>	
Buffalo and Salt Cr ch's, 35 00; Newark ch, Mrs. Wylic, don, 5 00; Cross Roads ch, 2 12; Olive ch, 11 14	53 26	Fayetteville ch, mo con colls, 26 16; female miss soc, 12 50	38 63
<i>Pby. of Richland.</i>		<i>SYNOD OF WEST TENNESSEE. Pby. of W. Tennessee.</i>	
Perrysville ch, 7 00; Lake Fork Cross Roads ch, 22 00; Mansfield ch, 10 00; Sharon ch, 6 25; Martinsburg ch, 7 25; young men's miss ass'n, 5 00; Orange ch, 3 00; Lexington ch, 3 82; Ashland ch, 10 00; Frederick ch, of which 5 00 in part to con REV J M FARIS, 1 m, 6 00; children's collections, 5 05; Hopewell ch, 3 50	88 87	Hopewell and Ebenezer chs	18 00
<i>Pby. of Wooster.</i>		<i>Pby. of Nashville.</i>	
Northfield ch, 11 05; Guilford ch, 1 50; Jackson ch, 9 62; Harrisville ch, 6 00	28 17	Gallatin ch	37 00
<i>Pby. of Coshocton.</i>		<i>Pby. of West District.</i>	
Coshocton ch, J C, proceeds of one tenth of wheat crop, 12 00; Mount Eaton ch, 10 00; Berlin ch, Sab sch, 6 33; Apple Creek ch Sab sch, 4 71	33 04	Memphis 2d ch	6 12
<i>SYNOD OF CINCINNATI. Pby. of Miami.</i>		<i>SYNOD OF SOUTH CAROLINA. Pby. of S. Carolina.</i>	
Middletown ch, 15 00; Harmony ch, 18 25; Lebanon ch, 46 74	79 99	Rocky River ch (a balance), 25 cents; Wil- lington ch mo con, 10 00; do in part for sup of Catharine Stokes at Futttehgurh N I, 10 00	20 25
<i>Pby. of Cincinnati.</i>		<i>Pby. of Harmony.</i>	
Springfield ch, Mrs Polly Pardee, don	1 00	Camden ch to con Rev S S DAVIS D.D, 1 d, 150 00; Harmony ch, 25 00	175 00
<i>Pby. of Oxford.</i>		<i>Pby. of Charleston.</i>	
Oxford ch, 51 66; three children, 2 87; master T H R, the proceeds of one pig, 7 00	61 53	Charleston 2d ch mo con Jan	35 00
<i>SYNOD OF INDIANA. Pby. of Crawfordsville.</i>		<i>SYNOD OF GEORGIA. Pby. of Georgia.</i>	
Union ch, 5 00; Prairieville ch, 2 75; Hope- well ch, 75 cents; Crawfordsville ch, 1 00	9 50	Bryan ch	50 00
<i>Pby. of Indianapolis.</i>		<i>Pby. of Hopewell.</i>	
Indianapolis ch, Sab sch class box of females, 4 70; class box of males, 5 49	10 19	Augusta ch, "a friend to missions," 10 00; Lex- ington, Ga, George R Gilmer, don, 10 00	20 00
<i>SYNOD OF N. INDIANA. Pby. of Loganport.</i>		<i>SYNOD OF ALABAMA. Pby. of S. Alabama.</i>	
Lafayette ch, mo con Dec and Jan	9 00	Marion ch	11 00
<i>Pby. of Lake.</i>		<i>Pby. of Tuscaloosa.</i>	
South Bend ch female miss soc, 29 00; J L Jer- nagan, don, 10 00	39 00	Greensborough ch, individual don, 50 cents; Pickens, Ala, "a lady, a friend to missions," 10 00	10 50
<i>SYNOD OF ILLINOIS. Pby. of Schuyler.</i>		<i>SYNOD OF MISSISSIPPI. Pby. of Louisiana.</i>	
Princeton ch	2 00	N Orleans Lafayette Square ch mo con, 31 45; ann coll, 200 35	231 80
<i>SYNOD OF MISSOURI. Pby. of St. Louis.</i>		<i>COLLEGES AND SEMINARIES.</i>	
St Louis 2d ch Sab sch, for distributing tracts and portions of the Sacred Scriptures in Chi- nese, under the direction of the Rev Walter M Lowrie	35 25	Charleston, S C, young ladies of Miss Vardell's school	1 25
<i>SYNOD OF KENTUCKY. Pby. of Louisville.</i>		<i>LEGACIES.</i>	
Louisville 1st ch, mo con, 4 15; juv miss soc, in part to ed, W L Breckinridge, in Ind, 16 60; Mulberry ch, 6 00; Shelbyville ch, W Q Morton to con, CHARLES J MORTON 1 m, 30	56 75	Indiana Co, Pa, John Laird, exr of William Laird, decd, 875 00; Yellow Creek, O, A Mc- Pherson, exr of Malcolm McPherson, decd, 100 00; Butler, Pa, Wm S Boyd, exr of H N Boyd, decd, 20 00	995 00
<i>Pby. of Muhlenburg.</i>		<i>MISCELLANEOUS.</i>	
Morganfield col'd ch for African missions	2 50	Miss box of children of Rev Wm McLaren N Y, 6 00; N York, cash 1 00; N York, Monticel- lo Division, No 50 Sons of Temperance, coll at their anniversary, for Spencer Academy, 10 58; Pittsburg, Pa, Miss Lewis' Sab sch class, 5 00; Miscellaneous, for missions among the American Indians, 1000 00; for missions in Northern India, 2000 00; for missions in China, 2000 00; Phila, Pa, X Y Z, 50 00; A friend, 25 00	5097 58
<i>Pby. of W. Lexington.</i>		<i>Total Receipts,</i>	
Georgetown ch, individual donation	3 00	\$11,806 74	
<i>Pby. of Ebenezer.</i>		<i>DONATIONS IN CLOTHING, &amp;C.</i>	
Flemingsburg ch	15 00	N York, "a lady," 1 bundle clothing	13 00
<i>SYNOD OF VIRGINIA. Pby. of Winchester.</i>		Abingdon ch, Pa, ladies of, add'l, "two comfor- tables"	
Romney ch, family of Rev W H Foote	50 00	Muddy Creek ch, Pa, ladies of, 1 box clothing	26 31
<i>Pby. of West Hanover.</i>		Pleasant Valley ch, Pa, ladies of, 1 do do	28 73
Farmville ch, ann coll to con REV FRANCIS S SAMPSON 1 m, 31 00; College ch, ann con, 18 20	49 20	Concord ch, Pa, ladies of, 1 do do	62 73
<i>Pby. of East Hanover.</i>		Slate Lick ch, Pa, ladies of, 1 do do	25 00
Petersburg ch, colls, 210 77; A G McIlvaine,		Plainfield N J 1st ch Dorcas Society, 1 box clothing	28 00

# DONATIONS TO THE BOARD OF FOREIGN MISSIONS DURING THE NINE MONTHS ENDING FEBRUARY, 1843.

Total amount received, \$52,945 15, from the following sources.

NOTE—For particulars, see monthly acknowledgments.

<b>SYNOD OF ALEANY.</b>		Rondout	151 55	Middletown Point	7 70	Great Valley	37 25
<i>Pby. of Londonderry.</i>		Smithfield	18 21	Roundbrook	114 75	Phila. 10th	376 25
Newburyport 2d	5 00	Fishkill	5 00	Allentown	20 00	" 6th	352 50
<i>Pby. of Troy.</i>		Marlboro'	46 14	New Brunswick	143 45	" 9th	53 00
Cambridge	31 00	Matteawan	26 50	Freehold Village	115 14	" Union	7 08
Lansinburg	46 00			2d Crauberry	58 00	" 7th	80 00
Caldwell	15 00			Freehold	35 85	" 4th	2 50
Stillwater	111 46			Lawrence	28 94		
		<i>Pby. of Bedford.</i>	299 76	Pennington	15 00		975 58
	203 46	Bedford	166 60	Shrewsbury	13 00	<i>2d Pby. of Philadelphia.</i>	
<i>Pby. of Albany.</i>		Red Mills	10 00	2d Upper Freehold	10 00	Neshaminy	45 00
Albany 2d	90 86	South Salem	74 00	Manchester	8 00	Abington	130 00
Albany 1st	913 00	Poundridge	17 26	New Brunswick 2d	25 00	Manayunk	2 00
Mayfield Central	55 00	Rye	72 75			Germantown	44 50
Albany 3d	25 00	South Greenburg	27 18			Frankford	25 00
Westminster Utica	108 50	Mount Pleasant	21 00	<i>Pby. of Newton.</i>	719 19	Newtown	12 50
Princeton	18 48	Gilead	5 00	Newton	34 12		
Ballston Spa	30 35			Mansfield	40 00		259 00
W. Galway	15 00	<i>Pby. of Long Island.</i>	393 79	Easton	66 66	<i>Pby. of Newcastle.</i>	
Charlton	3 50	Bridgehampton	4 00	Belvidere	75 00	Forks of Brandywine	83 63
Miscellaneous	25 00	Huntington	15 40	Allen Township	50 00	Red Clay Creek	19 00
		Southampton	116 00	Upper Mt Bethel	1 00	Oxford	120 96
	1284 69	East Hampton	53 00	Stillwater 1st	10 00	New London	50 00
<i>Pby. of Columbia.</i>		West Hampton	20 00	Harmony	25 00	White Clay Creek	25 00
Lexington	60 06	Middletown	27 00	Fox Hill	6 83	Rock	3 00
Windham 2d	14 00			Hackettstown	45 00	New Castle	216 75
Stockport	3 00			Knowlton and Blairs- town	27 00	Rockland and Bran- dywine Lyceum	67 50
		<i>Pby. of New-York.</i>	235 40			Miscellaneous	5 00
	77 06	Jersey City	147 81	<i>Pby of Raritan.</i>	380 61		590 84
<b>SYNOD OF BUFFALO.</b>		Brick ch	42 39	Lambertsville	40 00	<i>Pby. of Donegal.</i>	
<i>Pby. of Ogdensburg.</i>		Wallabout	39 10	Pleasant Grove	16 42	York	14 34
Oswegatchie 1st	72 20	1st New-York	3347 25	L. German Valley	2 58	Churchville	50 00
Oswegatchie 2d	17 10	Newtown	35 00	Flemington	30 00	Slate Ridge and Cen- tre,	30 00
Hammond	10 50	University Pl. N Y	678 78	Clinton	14 00	Chesnut Level	28 00
Morristown	19 16	Duane St. N Y	1005 09			Little Britain	9 50
Miscellaneous	2 50	Brooklyn 2d	10 00			Waynesburg	118 00
		Rutgers St. N Y	65 08	<i>Pby. of West Jersey.</i>	103 00	Marietta	21 00
	121 46	Chelsea, N Y	361 10	Burlington	154 03	Strasburg	1 00
<i>Pby. of Steuben.</i>		42d st. ch. N Y	87 09	Blackwoodtown	9 25	Lancaster	51 63
Vienna	39 55	Jamaica	50 37	Greenwich	15 00	Columbia	40 00
Bath	55 00	Brooklyn 1st	284 38	Bridgeton	50 00	Mid. Octorara	10 00
		Yorkville	1 11	Cedarville	16 75		
	94 55	Hammond-St. N Y	28 05	Deerfield	10 00		373 47
<i>Pby. of Wyoming.</i>		Madison Av. N Y	55 48	Woodbury	20 25	<i>Pby of Baltimore.</i>	
Caledonia	20 00	Manhattan, N Y	2 00	Mount Holly	49 27	Alexandria 1st	85 77
Warsaw	45 00			Columbus	3 50	Baltimore 1st	846 40
Wyoming	1 00	<i>2d Pby. of New York.</i>	6240 08			" 2d	486 99
Miscellaneous	20 00	Scotch ch. N Y	650 59	<i>Pby. of Luzerne.</i>	328 05	Ellicotts Mills	14 00
		West Farms	6 66	Mauch Chunk	25 00	Georgetown	19 00
	86 00	Peekskill	5 00	Summit Hill	25 00	Wycomico	7 25
<i>Pby. of Buffalo City.</i>		Canal-St. N Y	192 39	Beaver Meadow	5 25	Frederick	18 00
Portageville	5 73			Kingston	16 00	Aisquith-St. Balt.	44 80
Aurora	3 00	<b>SYNOD OF NEW JERSEY.</b>	854 64	Lackawanna	5 00	Taneytown	15 000
Buffalo 1st	50 75	<i>Pby. of Elizabethtown.</i>		Miscellaneous	3 00	Bladensburg	5 90
Miscellaneous	3 50	Mount Freedom	5 00				
		1st Woodbridge	50 00	<i>Pby. of Susquehanna.</i>	79 25	<i>Pby. of Carlisle.</i>	1678 11
	62 98	1st Plainfield	15 00	Wysox	3 00	Tom's Creek and Pi- ney	10 00
<b>SYNOD OF NEW-YORK.</b>		Westfield	38 19	Rome	1 06	Chambersburg	195 00
<i>Pby. of Hudson.</i>		1st Elizabethtown	455 59	Troy	2 50	Gettysburg	50 00
Goshen	93 73	Baskinridge	32 00	Athens	5 40	McConnellsburg	24 00
Hamptonburg	11 50	Perth Amboy	25 00	Towanda	12 04	Licking Creek	11 00
Coshecton	5 00	Liberty Corner	23 75	Orwell	10 00	St. Thomas	5 00
West Town	31 12	Rahway	78 00	Warren	4 00	Millerstown, Centre and Upper	10 00
Hempstead	22 00	1st Paterson	27 55	Welsh ch	2 00	Shippensburg	52 00
Deerpark	17 50	1st Morristown	2 00			Monaghan & Peters- burg	13 67
				<b>SYNOD OF PHILADELPHIA.</b>	40 00	Greencastle	— 60
	180 85	<i>Pby. of New Brunswick.</i>	752 08	<i>Pby of Philadelphia.</i>	67 00		
<i>Pby. of North River.</i>		Kingston	39 36				
Newburg 1st	52 36	Princeton	85 00				



Williamsport	15 00	Sharpsburg	15 00	Sharon	1 00	<i>Pby. of Wooster.</i>	
Bedford	40 00	Lebanon	13 01			Sugar Creek	9 00
Carlisle	1 25	Montours	19 00			Springfield	5 00
Miscellaneous	48 25					Guilford	14 00
	475 77		946 03	<i>Pby. of New Lisbon.</i>		Mount Hope	1 25
<i>Pby. of Huntingdon.</i>		<i>Pby. of Allegheny.</i>		New Salem	8 85	Northfield	23 05
Bellefonte	145 00	Slate Lick	3 50	New Lisbon	54 12	Wooster	27 00
Upper Tuscarora	1 00	Muddy Creek	6 25	Deerfield	76 12	Jackson	15 43
Hollidaysburg	38 50	Mount Nebo	8 00	Newton	18 62	Wayne	4 00
Pine Grove	40 00	Butler	61 72	Clarkson	3 00	Fulton	7 00
E. Kishacoquillas	18 47	Plainsville	13 37	Poland	19 08	Marshallsville	1 75
Shirleysburg	5 00	Rich Hill	2 00	Liberty	19 25	Green	50
Shavers Creek	57 50	Scrubgrass	5 00	Salem	54 80	Harrisville	6 00
W. Kishacoquillas	12 75	L. Bull Creek	2 71	Bethel	26 62		
Lick Run	20 00			Hubbard	11 00		113 98
Clearfield	13 50		102 55	Brookfield	9 00	<i>Pby. of Zanesville.</i>	
Waynesburg	27 06	<i>Pby. of Beaver.</i>		Weathersfield	2 00	Newark	19 75
Miscellaneous	30 00	Little Beaver	20 23	Champion	66	Madison	18 00
	408 78	New Castle	8 00	Coitsville	2 14	Cambridge	35 00
<i>Pby. of Northumberland.</i>		Pulaski	10 00	Yellow Creek	36 50	Pleasant Hill	5 00
Pine Creek	123 37	Neshanock	30 00	Miscellaneous	1 33	Norwich	3 93
Milton	15 27	Unity	16 67		343 09	Rushville	3 00
Danville	120 00	Bridgewater	38 00	<i>SYNOD OF OHIO.</i>		Buffalo & Salt Creek	35 00
Chillisquaque	15 00	Clarksville	16 35	<i>Pby. of Columbus.</i>		Seneca	6 00
Washington	54 80			Columbus	271 15	Olive	11 14
Bethel	10 50			Tarlton, Amanda and		Cross Roads	2 12
Bloomsburg	46 38	<i>Pby. of Erie.</i>		Adelphi	15 00		138 94
New Berlin	29 00	Georgetown	6 50	Blendon	4 48	<i>SYNOD OF CINCINNATI.</i>	
Mifflin	84 70	Fairfield	3 43	Mifflin	9 57	<i>Pby. of Chillicothe.</i>	
Great Island	45 00	Meadville	44 00	Lithopolis	7 00	Bloomingsburg	26 31
	544 02		53 93	Mount Pleasant	69 03	Rocky Spring	1 00
<i>SYNOD OF PITTSBURG.</i>		<i>Pby. of Clarion.</i>		London	4 00	Hillsborough	9 25
<i>Pby. of Blairsville.</i>		Leatherwood	3 94	Truro	73 94	Chillicothe	59 55
Murrysville	2 33	Clarion	50	Hamilton	14 25		
Poke Run	16 48	Concord	3 31	Circleville	35 25		96 11
Blairsville	21 78	Callensburg	7 56	Worthington	7 40	<i>Pby. of Miami.</i>	
Salem	77 20	Bethesda	6 00	Welsh ch of Brown	2 28	Dicks Creek	2 00
Congruity	27 87	Richland	6 90	Township	2 98	Harmony	18 25
Warren	3 38	Miscellaneous	10 00	Scioto	7 60	Springfield	141 60
Boiling Spring	5 50		38 21	Welsh ch. Columbus	28 90	Yellow Spring	28 65
Fairfield	5 16	<i>SYNOD OF WHEELING.</i>			549 85	Lebanon	47 99
Elders Ridge	10 63	<i>Pby. of Washington.</i>		<i>Pby. of Coshocton.</i>		New Jersey	34 85
Currie's Run	5 87	Washington	80 00	West Carlisle	11 06	Xenia	18 46
Crooked Creek and		Lower Ten Mile	8 00	Jefferson	4 00	Bell Brook	4 97
Appleby Manor	7 00	Forks of Wheeling	34 00	Keene	10 29	Littletown	15 00
Gilgal	18 00	Fairview	60 00	Wakatomika	2 50	Franklin	19 18
Perry	1 51	West Liberty	15 00	Apple Creek	24 71	Greenville	9 35
Ligonier	10 00	West Union	12 00	Coshocton	66 20	Union	2 50
Glade Run	6 00	Cross Roads	35 32	Unity	27 00	Honey Creek	15 38
Rural Valley	6 00	Frankfort	6 95	Mount Eaton	10 00	Bath	1 35
Ebenezer	48 44	Mount Prospect	26 62	Berlin	6 33	Dayton 1st	138 00
Bethel	8 67		277 89	New Philadelphia	7 00	Dayton Central	3 00
	281 82	<i>Pby. of Steubenville.</i>		East Hopewell	3 00	Washington	8 00
<i>Pby. of Redstone.</i>		Steubenville 2d	66 35	Clarke	2 00	Salem	14 37
Laurel Hill	13 00	Harlem	6 50	Evans' Creek	4 00	Mount Pleasant	15 86
Tent	11 50	Union	4 06		178 84		538 76
Rehoboth	37 00	Hagerstown	10 50	<i>Pby. of Hocking.</i>		<i>Pby. of Cincinnati.</i>	
Clarksburg	10 00	Feed Spring	7 00	McConnellsville	15 00	Cincinnati 1st	230 25
Morgantown	13 00	Island Creek	20 00			Cincinnati 5th	29 50
Uniontown	39 00	Bloomfield	10 10	<i>Pby. of Marion.</i>		Cincinnati Central	15 10
Mt. Pleasant	54 25	Steubenville 1st	211 50	York 1st	1 00	Springfield	1 00
Greensburg	12 00	Harrisburg	4 80	Milford Centre	6 20	Bethel	13 87
Brownsville	22 50	Cross Creek	8 00	Bucyrus	10 00	Pleasant Ridge	19 05
Long Run	21 00	Richmond	5 61	Iberia	2 50	Goshen	33 00
	233 25	Carrollton	4 37	Canaan	4 880	Monroe	9 03
<i>Pby. of Ohio.</i>		Amsterdam	2 50	Marion	21 00	Hopewell	32 69
Pittsburg 1st	434 50	Two Ridges	23 00	Kingston	6 18	Somerset	18 70
Concord	28 00	Wellsville	19 44	Liberty	52 76	Walnut Hills	33 05
Allegheny City 2d	21 00	Big Spring	28 00	<i>Pby. of Richland.</i>		Miscellaneous	1 00
Bethany	57 64	Corinth	2 50	Mansfield	37 38		436 24
East Liberty	49 00	Bethlehem	6 37	Perrysville	12 00	<i>Pby. of Oxford.</i>	
Pittsburg 2d	57 78	Still Fork	6 00	Lake Fork & Roads	22 00	Mount Carmel	20 38
Bethel	119 08		446 60	Martinsburg	12 25	Venice	32 00
Lawrenceville	17 41	<i>Pby. of St. Clairsville.</i>		Clear Creek	3 25	Oxford	71 53
Highlands	9 75	Beech Spring	24 00	Hopewell	3 50	Harmony	9 25
Canonsburg	41 50	Rock Hill	14 42	Orange	3 00	Somerville	1 85
Centre	20 20	New Castle	5 00	Ashland	10 09	Connersville	4 25
Monongahela City	30 00	Fairview	3 00	Sharon	6 25	College Corner	1 00
Bethlehem	13 16	Freeport	1 00	Frederick	30 05	Rising Sun	24 60
				Lexington	3 82	Bethel	24 00
					143 50	Eaton	10 00

Lexington	14 17	SYNOD OF N. INDIANA.	<i>Phy. of St. Louis.</i>	SYNOD OF VIRGINIA	1 25
Richmond	16 25	<i>Phy. of Logansport.</i>	St. Louis 2d	<i>Phy. of Greenbrier.</i>	
Brookville	11 45	Logansport	6 00	Union	5 00
Miscellaneous	50 00	Rossville	44 65	Point Pleasant	13 00
		Monticello		Kanawha Salines	20 00
	290 73	Delphi	168 53	Western	4 00
<i>Phy. of Sidney.</i>		Lafayette		Miscellaneous	7 00
Urbana	116 95		<i>Phy. of Potosi.</i>		
Piqua	57 18		Whitewater	7 75	
Buck Creek	2 00	<i>Phy. of Lake.</i>	Apple Creek 1st	9 50	
Sidney	64 49	Sumption's Prairie	Apple Creek 2d	3 65	<i>Phy. of Lexington.</i>
Salem	7 45	La Porte			Tinkling Spring
Newton	6 25	South Bend			30 00
Covington	15 06	Miscellaneous			Bethesda
Bellefontaine 1st	2 00		SYNOD OF KENTUCKY		2 50
Troy	40 48		40 00		Union
Miscellaneous	18 96	<i>Phy. of Michigan.</i>	<i>Phy. of Louisville.</i>		25 00
	330 82	Pontiac	Louisville 1st		New Providence
<i>Phy. of Maumee.</i>		Lyon 1st	Louisville 2d		21 12
Blanchard	12 60		Shiloh and Olivet		Bethel
West Union	17 50	<i>Phy. of Fort Wayne.</i>	Mulberry		1 25
Lima	21 80	Union	Big Spring		6 00
Findley	130 40	Swan	Taylorville		5 00
Enon Valley	2 07	Fort Wayne	Shelbyville		
Truro	13 25	Decatur	Bardstown		
	197 62	Auburn	Louisville 4th		
			Miscellaneous		
			<i>Phy. of Muhlenburg.</i>		
			Hopkinsville		
			Marion		
			Fredonia		
			Madisonville		
			<i>Phy. of Transylvania.</i>		
			Richmond		
			Silver Creek		
			Danville		
			Stanford		
			Hanging Fork		
			Harrodsburg		
			Lebanon		
			Perryville		
			Paint Lick		
			Lancaster		
			<i>Phy. of West Lexington.</i>		
			Lexington 1st		
			Bethel		
			Nicholasville		
			Pisgah		
			Frankfort		
			Horeb		
			Winchester		
			Salem		
			Woodford		
			Harmony		
			Georgetown		
			Cherry Spring		
			McChord		
			Union		
			Mount Sterling		
			<i>Phy. of Ebenezer.</i>		
			Maysville		
			Covington 1st		
			Flemingsburg		
			Washington		
			Paris		
			Augusta		
			Sharon		
			Lebanon		
			Carlisle		
			<i>Phy. of Bowling Green.</i>		
			Greensburg		
			Bowling Green		
			Munfordsville		
			Henderson		
			<i>Phy. of Orange.</i>		
			Bethlehem		
			Lexington		
			Milton		
			Yancyville		
			Raleigh		
			Hillsboro'		



Spring Grove	2 00	Wilmington	62 28	Concord	10 50	SYNOD OF ALABAMA.	
New Hope	7 75	Laurel Hill	17 56			<i>Pby. of South Alabama.</i>	
Spring Hill	8 33	Miscellaneous	50		75 00	Mohile 2d	20 00
Clarksville	33 75			<i>Pby. of Harmony.</i>		Valley Creek	147 30
Greensboro'	121 40		342 17	Darlington	87 00	Pisgah	84 00
Danville	43 00	SYNOD OF W. TENN.	145 00	Mount Zion	51 00	Centre Ridge	50 00
Shiloh	14 00	<i>Pby. of Holston.</i>		Concord	20 00	Marion	11 00
Nutbush	16 00	Knoxville 1st	156 02	Hopewell	5 00	Miscellaneous	5 00
Oxford	8 72	Pleasant Forest	1 25	Cheraw	50 00		
Lewisburg	5 72			Harmony	25 00		
Grassy Creek	9 13		157 27	Winnboro'	86 00	<i>Pby. of Tuscaloosa.</i>	
Hawfields	6 50	<i>Pby. of West Tennessee.</i>		Camden	150 00	Bethel	35 10
Cross Roads	6 00	Zion	45 00	Olivet	12 00	Livingston	30 00
Harmony	5 70	Hopewell	22 50	Horeb	5 00	Mount Zion	6 00
		Miscellaneous	10 00		491 00	Concord	11 00
<i>Pby. of Concord.</i>				<i>Pby. of Charleston.</i>		Ebenezer	20 00
Mallard Creek	10 00		77 50	Charleston 2d	472 58	Mesopotamia	52 92
Ramah	75	<i>Pby. of Nashville.</i>		Walterboro'	35 00	Greensborough	50
Unity (Lincoln)	31 25	Nashville 1st	105 00	Columbia 1st	130 00	Tuscaloosa	57 00
Davidson College	17 00	Gallatin	37 00	Beach Island	26 00	Pickensville	10 00
Providence	8 00						
Rocky River	55 70		142 00		663 58	<i>Pby. of East Alabama.</i>	
Joppa	10 00	<i>Pby. of West. District.</i>			131 00	Good Hope	48 50
Unity (Rowan)	8 00	New Shiloh	12 00	SYNOD OF GEORGIA		Montgomery	44 00
Tabor	8 00	Trenton	17 70	<i>Pby. of Hopewell.</i>		Eufaula	16 00
Third Creek	23 60	Jackson	50 10	Lexington	10 00	Wetumpka	59 50
Thyatira	9 40	Memphis 2d	21 12	Milledgeville	90 50	Taladega	23 00
Long Creek	13 00	Mount Bethany	69 00	Sparta	17 50	Miscellaneous	30 00
Hopewell	3 00	Somerville	125 00	Macon	13 36		
Fourth Creek	12 00	Emmaus	67 22	Lincolnton	4 40		221 00
Ebenezer	14 05	Portersville	15 50	Augusta	304 97	SYNOD OF MISSISSIPPI.	
Poplar Tent	37 10	Denmark	90 00		440 73	<i>Pby. of Mississippi.</i>	
Bethpage	6 80	Memphis 1st	119 00			Pine Ridge	29 00
Drusilla	2 00	Mt Carmel	105 10	<i>Pby. of Georgia.</i>		Natchez	90 00
Siloam	3 00	La Grange	36 56	Bryan	54 26	Jackson	36 22
Back Creek	5 21	Prosperity	25 00	Pleasant Grove	20 00		
Sugar Creek	7 45	Brownsville	78 60	Darien	28 00		155 22
Miscellaneous	2 00	Union	17 55	Waynesville	55 00	<i>Pby. of Louisiana.</i>	
	227 31		849 45	St Marys'	19 37	N Orleans, Lafayette	401 20
<i>Pby. of Fayetteville.</i>			166 30	Midway	71 50	<i>Pby. of Clinton.</i>	
Rock Fish	5 00	SYNOD OF SO. CA.	76 75	Miscellaneous	17 35	Square	44 45
Rock Fish Factory	8 27	<i>Pby. of So. Ca.</i>			265 48	<i>Pby. of Tombeckbee.</i>	
Union (in Moore)	4 00	Greenville	1 75			Columbus	20 00
Mount Carmel	15 12	Good Hope	29 00	<i>Pby. of Flint River.</i>		<i>Pby. of Chickasaw.</i>	
Mount Harmony	2 50	Broadway	7 62	Columbus	168 00	Holly Springs	35 00
Fayetteville	40 51	Midway	3 76	Decatur	18 00	Monroe	6 00
Antioch	16 13	Rock	3 75	La Grange	35 00	Bethany	4 00
Philadelphia	12 40	Lebanon	19 05	Fairview	14 81	New Hope	8 00
Bluff	13 03	Little Mountain	5 00	Griffin	20 00	Spring Hill	20 00
China Grove	8 75	Willington	40 00	Alcovia	5 00	Ripley	14 00
Long Street	5 00	Fairview	10 57	Hopewell	5 00	Lebanon	2 00
Bethel	18 40	New Harmony	3 00	Miscellaneous	2 00	Chulahoma	2 00
St Paul's	8 90	Providence	22 50		267 81	Salem	10 00
Bethesda	4 04	Rocky River	21 25	<i>Pby. of Florida.</i>		Oxford	2 00
Shiloh	3 00	Roberts	13 00	Tallahassee	50 23		
Grove	12 54	Miscellaneous	9 00	Thomas County	1 50		103 00
Union (in Duplin)	5 00		266 00	Iamonia	10 85	Synod of the ref'd	
Sardis	7 65	<i>Pby. of Bethel.</i>			62 53	Pb'n ch	952 57
Black River	18 56	Bethel	15 00	<i>Pby. of Cherokee.</i>		Legacies	2093 90
Hopewell & Mt Wil-		Ebenezer	10 00	Rosswell	20 00	Seminaries	175 68
liams	11 88	Purity	39 50			Miscellaneous	13,543 73
Ashpole	10 60						
Centre	30 55						

## FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of \_\_\_\_\_ dollars in trust, to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executor for the same.

THE  
DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

MARCH, 1847.

No. 3.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Wisconsin.

*A new Church organized.*

FROM A MISSIONARY IN JEFFERSON COUNTY.

*Great importance and necessity of Domestic Missions for the supply of our new States and Territories with the Gospel.*

Since my last report, I have been labouring in this needy, and destitute, and dependent field. As I am called more minutely to examine this field, the more am I impressed with the *importance* and *absolute necessity* of Domestic Missions; because the people are so scattered, so poor, so much engaged in erecting temporary dwellings for their families, log barns, and sheds for their stock, in clearing their lands, in fencing and plowing their fields for crops, in digging their wells, in making their roads and bridges, in erecting their school houses, and their public edifices at every county seat; all these objects pressing themselves on their attention, their time, their labour, and their pecuniary means, from the very first moment of their settlement, until these preliminaries to a comfortable living are disposed of, that, although some of the most engaged Christians may, and do often reflect upon their necessities for the bread of life; yet the number of such is so few, and they so far apart, as to make it absolutely necessary for them to call upon their more highly favoured brethren for missionary help.

The call upon every Christian is loud and affecting to lift up their hearts to God in prayer, that the Lord of the harvest, would send forth labourers into his harvest. The call is for *help*, for help *now*; because the longer the people are left destitute of the Gospel, and its ordinances, the less will they value them, their attention will be taken up with other things, things of the world, and things that perish; their children, associating with others less moral, will become wayward, and the longer they continue to wander, the greater will be the labour, and the effort required to reclaim them, and bring them into the way of life.

By appointment of our Presbytery, I went last week twenty miles from this, in one of the most violent storms we have ever had, to aid Brother S—— in the organization of a church, and the ordination of Elders, and to administer the sacraments of baptism and the Lord's supper. The small house was well filled, and the season was a happy one. The people were willing to do something for preaching, one half of the time, say about fifty dollars per year. But *where* can the minister be found to take care of them? Brother S—— would if he could, but could not, on account of calls to other places. They then appealed to myself to supply them one half of the time. Possibly I may make an effort to do something for them, but it is twenty miles from me, and the season is an inclement one. Such, except in a few enterprising villages, is about the picture of Wisconsin, which presents itself to the view of our Board for Domestic Missions; showing to the Board, and to the churches sustaining the Board, how great is the labour in which they are engaged; a labour of such *immense magnitude* and importance, as to impress every reflecting Christian mind, that such a work is not to be accomplished while Christians sleep, nor can it be accomplished, but by great effort and unceasing prayer. May the Lord, therefore, quicken and bless all of our well beloved brethren, whose hearts are knit together in love, in promoting the Gospel of Christ among the destitute and dependent. May your hearts be encouraged, and your hands strengthened in this good work.

I feel thankful to the Preserver of Life, that the sickness, which has been so general, and so severe during the past autumn, was not more mortal, that our congregations are again filled up with people in health, and that the lives of all your missionaries in this field have been spared. And I would reiterate my thanks to you in behalf of my brethren, and through you to the individual donors, for the valuable and



useful supply of clothing we have received. The Lord reward them a hundred fold.

### Iowa.

FROM AN ITINERANT MISSIONARY.

The following is from an itinerant missionary in Iowa, who for many years has been engaged in preaching the Gospel. He is now far advanced in life, yet his labours have been abundant; few of our young men could bear up under them. We trust he has done good, and we would fondly hope the people, for whose spiritual good he is sacrificing himself, will not forget, as they are able, to minister to him in temporal things, which he much needs. We give a few short extracts from his report.—Ed.

My report for the year is now due, and I would record my thanksgiving to the Lord, that he has given me strength to labour another year in a field so destitute and needy. During the year I have supplied *ten or twelve* places, most of which have small organized churches; and although afflicted with erysipelas from April during most of the summer, and having to ride on horseback one hundred and forty miles north, and eighty miles west, I did not fail in any appointment, until in October, I received an injury from a fall, that prevented my preaching for three Sabbaths. I have rode during the year about *two thousand* miles, preached *one hundred and sixty-six* times: have received to the communion of the church *thirty-seven* by certificate, and *eleven* on examination, have organized *one* church, and baptized *twenty-five* infants. Have made from *one hundred and eighty to two hundred* family visits, besides many special visits to the sick, and have received from the people from *thirty to forty* dollars. I have laboured for several years in a most important field, where my labours could not be dispensed with, for about one third of a support, because I supposed the funds of the Board were too low to give more. What I have received will do little more than pay for the wear of horse and clothing. The Lord incline the hearts of his people to provide for the wants of his cause, and prosper his own work.

### Missouri.

FROM A MISSIONARY IN BOONE COUNTY.

*Hitherto hath the Lord helped us.*

Through the goodness of the Head of the Church, your missionary has been spared to commence another year. God grant, that in these western borders, and through our whole

land, it may be a year of the right hand of the Most High. Since my last quarterly report, I have been enabled to perform my usual amount of labour both here and in Howard county, the field of my itinerancy. Our last communion in this place was one of more than usual interest to some, if not all the members of this church. The attendance on the stated means of grace, has of late been larger than usual. The prayer meeting is attended more by the youth than formerly. Our Sabbath school is continued with unabated interest. Through the good hand of our God upon us, and the timely aid of friends at home and abroad, our house of worship is now comfortably furnished. Truly we have reason to say, "Hitherto hath the Lord helped us."

In Howard county I have been endeavouring, according to my ability, to do the work of an evangelist. I have several places of preaching, which I occupy more or less regularly. At some of these points the attendance is increasing in number, and improving in attention. There are encouraging appearances. God grant they may be the beginning of better and brighter days.

### Moral Wastes.

My heart is often sad, when I look at the wastes in this land. Lately I passed through an adjoining county, where we have no church, and where the face of a Presbyterian minister is seldom seen. One brother I found, who had been an elder, and who said he was ready to do anything in his power to have preaching. Another I found, a female, who expressed the same anxiety. There are some others in the county of the same mind, but they are few, and far between. Similar to this is the condition of two other counties, just above me on the river. These fields much need the labours of godly and faithful ministers of our church, to collect the scattered sheep, and to lead others into the fold of the Good Shepherd. And there are many, very many such places throughout this land. But it would be almost useless to send men to such places, without securing for them, out of the field, at least for a time, almost the whole of their support. Could faithful, and devoted men be obtained to labour in these wastes, and could they be sustained there for a few years, I am persuaded that even this wilderness would blossom as the rose. May the Lord of the harvest speedily send more labourers into his harvest.

FROM A MISSIONARY IN COOPER COUNTY.

*Men indifferent to the great subject of religion.*

During the past quarter nothing of special interest has occurred. We still have to mourn

over the general indifference to the great subject of religion. The great mass of people seem to be occupied with the things that are seen, and that are temporal, while those that are unseen, and eternal, are entirely forgotten. Would that it were otherwise! That men would consider their latter end! It is strange, humiliating, painful, that immortal men can become so intoxicated with the pleasures of time, as to neglect entirely preparation for the world to come. Melancholy evidence of the corruption of human nature! With too many, the Gospel is heard as an idle tale. They heed not the solemn calls of a compassionate Saviour. They regard not the entreaties of dying love, the expostulations of redeeming mercy. They see no attraction in the cross. Jesus himself is "as a root, out of a dry ground, without form or comeliness. They see no beauty in him, that they should desire him." But we labour in hope. Duty is ours. We desire to be faithful in scattering the seed of the word, preaching the truth, not only publicly, but from house to house, and leave the result to our Father in heaven. We believe, yea we know, he will bless his own truth,—that it shall not return unto him void. O for more of the Spirit of our Divine Master, that like him we may be wholly consecrated to the great work of saving souls.

### ILLINOIS.

FROM A MISSIONARY IN MENARD COUNTY.

*State of things in his field.*

I arrived here early in September, and immediately entered on the work assigned me. There is a church here which was organized in 1839. The church commenced with ten members, and consisted of that number when I came, since then two have been added. There is at present but one elder, we expect soon to have more. The church have never been able to obtain the labours of a minister for any considerable time. About six years since, the services of a minister was secured one fourth of his time, but he died soon after. Since then, they have been as sheep without a shepherd.

But notwithstanding these discouragements, they have not been idle, nor inefficient. A few years since, with the hope of obtaining a minister, they erected for themselves a very convenient house of worship, sufficiently large to contain two hundred persons. It is a frame building, neatly finished, and cost about one thousand dollars, more than six hundred of which was paid by one man. They have usually kept up a weekly prayer meeting, and on the Sabbath, the people met, and a sermon

was read, accompanied with other religious exercises.

The Sabbath School has been sedulously attended to; it now averages about fifty scholars. It is, however, very deficient in a library, and in a sufficient number of competent, steady teachers. If we could secure teachers of the right kind, and a good library, a great, and salutary influence might be exerted. Most of the children can read, and are disposed to read, had they books.

*The want of good books. Their value to the community.*

If we had a good assortment of religious books, a good religious influence might be exerted on the whole community. This is the county seat, and is surrounded with a rich body of land, which is settling very fast. The village bids fair, at no distant period, to become an important inland town, and hence the importance of attempting to lay a solid religious foundation, of thoroughly imbuing the public with the principles of sound morality, in the incipient stages of society. If this is not done, error, which is so prevalent in this country, will roll its blighting influence over the community, effectually closing the doors to the introduction of truth. And as a sufficient number of ministers of the Gospel to meet the wants of the people cannot be obtained, good religious books, doctrinal and practical, can alone in a degree supply the want. If we had some, or all of the books of the Board of Publication, they would not only answer the above purpose, but would serve to eradicate the prejudice that has been created against Presbyterianism by its enemies.

*The prayer of faith will be heard.*

The prayer of faith, we believe, has long ascended to the throne of grace from this little flock, that the Head of the Church, would remember them in their destitution, and supply them with the stated means of grace. And now that he has answered this request, it has only excited their desire after more; and God has condescended to give them some tokens of his favour; it is seen in the increased attention to the means of grace. When I first came here, but few attended preaching, but now our house is full, and frequently crowded with attentive, orderly hearers. Many come from a distance, who have hitherto paid little attention to religious matters. Such attention and good order, it is said, have never before been witnessed here. And in addition to this, some are inquiring with interest for the way of life.

*A Society without the Gospel.*

Not far from this is a place called . . . . , where they frequently engage in horse-racing, drinking, &c., on the Sabbath. It is one of the



oldest settled parts of the country, and it is one of the most immoral. They have never had any preaching, except by what are here called "Hard shell Baptists," who have done injury, rather than good. I have preached in this place once, and design to preach there frequently, if the way be open. They certainly need the Gospel as much as the Heathen. True, they have no images as objects of worship, but they are completely devoted to the service of the wicked one, and are sitting in the valley and shadow of death, and must as inevitably perish as the heathen, unless they believe the Gospel; but they cannot believe, unless they hear, and they cannot hear without a preacher. There are many such neighbourhoods in this country—and the enemy of all good has many agents, who are sowing the seeds of soul-destroying errors broadcast through the land.

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FROM A MISSIONARY IN CRAWFORD COUNTY.

*Religious books and Tracts greatly needed.*

. . . . I have wants as a missionary, which have long and painfully pressed upon me here, and for the supply of which, I would plead with the friends of our church in the East. There is among the mass of the people here, a deplorable "stitution of the means of religious knowledge. Books inculcating the distinctive doctrines of our church, are scarcely to be found at all. Many seem not to know that there are such books. I could distribute large numbers of Tracts, where they would be read and appreciated, and I would delight in doing it. They might be second-handed, such as might be gathered in almost any of the city churches. If any friend will send me a box of books, suited for circulation in this field, I will use all diligence in their sale and circulation, and remit the amount received, as fast as it is received. If a portion could be furnished for gratuitous distribution in needy cases, it would be greatly desirable. The books of our own Board of Publication are most needed, and could be used here to great advantage. I shall be delighted and encouraged to hear, that God has put it into the hearts of some of his people, to do something in the way of meeting the pressing wants of the cause in this region.

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**Indiana.**

FROM AN ITINERANT MISSIONARY IN FORT WAYNE PRESBYTERY.

*Error more current than truth. Much wisdom and unceasing effort required in the preaching of truth.*

. . . . The inclemency of the weather,

but more especially the superabundance of water, has tended to retard my labours. Yet these things are but trifles, when compared with the more weighty obstacles, which meet the lone missionary in his efforts to plant the standard of the cross in these wilds of the West, or in other words, to propagate *the truth*, as found in the Word of God. Error is much *more current* than truth, from the fact, that there are more public advocates of the former than of the latter. The soil too of the natural heart receives the seeds of error much more readily than those of truth. And what is still worse, when these noxious plants take root, and spring up, as they have done in this region, even to an alarming extent, it requires prompt, vigorous, and persevering action, to keep them from choking the tender shoot, springing from the precious seeds of sacred truth, watered by the gentle showers of divine grace. I am thoroughly convinced of this one fact, that the sower of the good seed, must not only be unsparing in his efforts, but he must *continue to go forth*, bearing precious seed with him, though he should sow in tears, trusting to the glorious Head of the Church to give light and life. He has declared, his word shall not return unto him void, but shall accomplish that whereunto he sends it. O! for a stronger faith, to bear up in days of darkness and doubt, and to credit the promises of God, concerning the triumphs of His word! O, for more of the benevolence and self denial of the great Teacher, more of the burning zeal of the Apostle, who did not even count his life dear unto him, that he might win souls to Christ. Pray for us here, that we may be as lights in a dark place, instruments in God's hands, in sending forth the healing streams, issuing from the fountain, drawn from Immanuel's veins, that the sick may be healed and the dead made alive.

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FROM A MISSIONARY IN WASHINGTON COUNTY.

*Despise not the day of small things.*

. . . . During the last quarter, *four* have been added to the Monroe church. God has given some tokens of his presence in that church, and we are encouraged to hope, that what we have recently witnessed of his goodness, is but the beginning of blessings to that branch of Zion. In the other portions of my field, the attention to the means of grace has been good. Thus we have evidence, amidst all our unfaithfulness, that God has not forgotten to be gracious, but is ready to bestow his blessing on our feeble efforts to build up his cause. We should *not despise the day of small things*, but confidently rely on His promise, who has pledged his word to build up his own blessed cause. The salvation of even one soul is a glorious event, for there is joy in Heaven over one

sinner that repenteth. I trust, in my next report, I will be able to record more of the goodness of God in this field, where, for the present, my lot is cast.

### CHURCH EXTENSION.

The following letter from the pastor of a small church in Clark county, Indiana, acknowledging the receipt of aid from the Church Extension Committee, will, we think, be interesting to our readers. It shows very clearly the importance of this object, and how much good may be done in this way, by even a small amount of aid timely given. We do most earnestly desire that our churches would endeavour to understand this subject better. If they would only suffer themselves calmly and dispassionately to look at the matter, we think they would see its importance, and be more ready to lend their aid.—ED.

By your kind and timely aid you have enabled us to complete our house of worship, leaving *no debt*, which I am persuaded would not have been done, except for your assistance, for many years to come. It is with great pleasure I state to you, that our prospects seem very much better since getting our house comfortably seated.

Our congregations are large, much increased, and the brethren seem greatly encouraged. Our house of worship is a neat frame building, substantially built, and painted. Whole cost, a little under one thousand dollars. We are greatly indebted for the friendly aid we have received from the Church through you.

I view the *Church Extension* scheme with increasing interest. Its importance in our Western country, cannot be too highly estimated. With a little encouragement, many will build houses of worship, who, without such aid, would not have done it for years to come. Others will be induced to *complete* houses, which but for this

would never have been completed. But I will not attempt to enumerate advantages, for of these you are already fully aware. Our church will be quite willing to contribute regularly to this object in time to come.

### Ohio.

FROM A MISSIONARY IN WYANDOTTE COUNTY.

#### *Settlement of a Pastor—Encouraging appearances.*

In looking back over the three months now closed, it becomes me to recognize with gratitude the goodness of God, who has been pleased to crown my labours with some small degree of success. This people having called me to become their pastor, I was ordained and installed by the Presbytery of Marion, on the fourth day of November last. The exercises of the occasion were solemn and impressive, and evidences were given of a strong mutual attachment between people and pastor. Our meetings continued every evening, and generally one service during the day, from Thursday until the Sabbath, when the Lord's Supper was administered, one of the brethren of the Presbytery remaining with me. *Fourteen* united with our little church on certificate, and *four* on examination. The whole series of meetings was pleasant; and we felt that we were called upon to thank God and take courage. No small interest was exhibited among those who were not professors of religion, two of whom have since expressed a hope in Christ, and a desire to unite with his people at an early day.

Much, very much is to be done in this community. The exhibitions of Sabbath-breaking, profanity, and intemperance, which are constantly witnessed, are heart sickening. And yet a review of the past encourages me to go forward in the strength of the Lord. May Zion prosper.

## Mission Rooms, Philadelphia, March, 1847.

### THE TREASURY.

Up to the time we write this, the Board of Missions have been able to meet promptly all their engagements. They have laboured with great diligence to do this, and with God's blessing have succeeded, and the happy effect is seen in the great prosperity of the cause. But the time has come when it becomes our duty to say to the

Churches, that *funds are needed*. As has been repeatedly stated, the operations of the Board have been greatly extended; they have now in Commission nearly, or quite, *four hundred* missionaries; a larger number than has ever yet been reported at the close of the year in May; and the prospect is that a large addition will be made to this number before the meeting of



the next General Assembly. During the year, thus far, the Board, we believe, have not declined a single appointment recommended by a Presbytery, and in all cases they have appropriated the amount asked by the Presbytery. They have also been able to send an unusually large number of missionaries, and valuable missionaries, into new, and hitherto unoccupied fields; a large proportion of these are necessarily on *full pay* or sustained entirely by the Board. These facts will show the churches that the engagements of their Board of Missions are much larger than they have ever before been. This, however, is only what the churches have reason to expect, from the rapid increase, and constant spread of our population, as well as from the great increase of territory committed to the Domestic Board. We occupy a field which is constantly widening and extending, and filling up with a rapidity which has no parallel in the world's history. And to keep pace at all with the advance of population, necessarily requires a constant advance in our operations. The present liabilities of the Board are consequently large, *very large*; and large amounts of what they have pledged are now becoming due.

Heavy demands, especially from our new States and Territories are made upon our Treasury, and the interest of the cause, not less than the comfort and usefulness of our missionaries, imperatively requires that these demands should be promptly met. They may be met, and met without the slightest sacrifice. If our Ministers and Elders, and Churches, will only do their duty in regard to this great cause, and do it *seasonably*, your Board will be able to meet punctually all their engagements, and still extend their operations. A very large proportion of our churches, have as yet made no collections for Domestic Missions. We do hope no church in our connection will fail to do something for this object, an object of such vital importance to our country, and which should be dear to every patriot, and every Christian; and we would most earnest-

ly entreat of our pastors and churches that this collection may be made *with as little delay as possible*.—We are earnest in this matter; interests of unutterable moment are concerned. We plead for Christ, and for undying millions of our own countrymen.

The Board have but a single agent east of the mountains, and he is at present in the far South. They must therefore depend on the pastors of the churches to have this work done. Dear Brethren, look over this vast field, extending now from the Atlantic to the Pacific oceans; and from the northern lakes to the great Southern Gulph. Think of the millions in this, our own country, our fellow citizens who are actually starving for the bread of life. Hear their piercing cry, borne on almost every breeze to us for help. They ask, ye, they entreat us, to send them that Gospel which bringeth salvation. Think of your own sweet, invaluable privileges, and of your responsibility in having this Gospel committed to you; and above all, forget not your obligation to the precious Saviour, whose last command to his people was, to have this Gospel preached to every creature. And hasten, O hasten! to do your part in sending salvation through our whole land.

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#### ACKNOWLEDGMENT.

It is with feelings of no ordinary interest we acknowledge the receipt of a box of clothing for one of our mission families, from the *juvenile missionary society* of Hamilton Square, in the neighbourhood of Princeton, N. J. The box itself, although not large, is valuable, being filled with useful articles, worth from *thirty* to *forty* dollars. But the source from which it comes, and the circumstances connected with it, give it a value beyond our computation. The following letter from the pastor will explain our meaning:

“The funds were collected, and the articles made up, entirely by our little *female juvenile missionary society*, consisting of twelve little girls, from *eight* to *fourteen* years of age. They have been very much interested while engaged

in their enterprise, as you may suppose from the fact, that some of them, in order to raise the money necessary for purchasing the materials to be made up, resorted to such laborious expedients: one of them picked and sold blackberries to the amount of nine shillings; another raspberries to the value of eight shillings and seven cents, &c. This was in addition to the *profits* secured from different articles made and sold. Thus, by dint of perseverance, these 'babes of Zion' have effected that which, through the blessing of God, may, in some small degree, tend to the 'perfecting of his own praise.' It is indeed but a small present; but the value of it will no doubt be much enhanced in the view of the worthy family to whom it is made, by the consideration, that although a '*mite*,' it is the '*widow's mite*.' It is the "*gleanings of 'Ruth for Naomi,' of the poor for the poorer.*" We as a people, have ourselves, as you know, but just crossed without the boundaries of your great missionary field, and now are we so close to it, that we heartily sympathize with those, still labouring within its sacred enclosure."

We add a few remarks,—We think we can see in this missionary gift, a token for good to that people, and it gladdens our heart. Let the spirit which animated these dear children, pervade that congregation, and they must, and will prosper. And who can estimate the value of such labours of love to the children themselves? Its influence will reach into eternity. Thus early embarked in *doing good*, they can hardly fail in *receiving good*. And what a lesson may ministers and churches learn here of the *resources* the church has for the spread of the Gospel? *Twelve little girls*, by their own labour, can raise from *thirty to forty* dollars for the missionary cause. If the same interest were felt by the thousands who profess to be God's people, what might they not accomplish for the spread of the Gospel?

We ask the dear children of our church to copy this good example. *They* can do much for the spread of the Gospel through this land. And what work can be more appropriate for our children, than to aid as they may be able, in supplying the means of instruction and of salvation to the destitute thousands in their own country? Surely

they should be taught to feel and act for the good of their own country, if we would have them grow up to be useful citizens; and especially if we desire them to be Christians, should we encourage them in doing good.

Let the children embark in this work, and the parents will be ashamed to hold back. Let them embark with their hearts, and all their juvenile energies, and God's blessing will descend upon them. The churches will be roused—and the streams of salvation will flow far and wide through our land.

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### OBITUARY.

In the last number of the Domestic Chronicle, it was stated that the Rev. Thomas Hoge, our late Treasurer, on account of declining health, had felt himself called upon to resign his office. We have now the painful task to perform, of announcing his death. He died in Philadelphia, on Saturday, the 23d of January, in the seventy-third year of his age. For several years past Mr. Hoge has devoted a large portion of his time to the cause of Domestic Missions. For five years, he was the Treasurer of the Board of Missions. He was a member of the several Committees of the Board, and for a time was both the Treasurer, and the Secretary of the Church Extension Committee. He was remarkably careful and accurate in business, and was always at his post when business was to be done. All these services were rendered, not only cheerfully, but *gratuitously*. He spent a portion of almost every day in the Missionary office, engaged in the Missionary work. His services in this cause were valuable, and will be remembered with deep interest. But it has pleased the Lord to remove him. He has gone to his reward. His work is done—"Work while it is day;" "The night cometh, when no man can work."



## RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JANUARY, 1847.

<b>SYNOD OF ALBANY. Pby. of Troy.</b>				<b>Pby. of Baltimore.</b>	
Stillwater ch, N Y	60 00	A lady in Frederick ch. Md. 5; Aisqueth-st. ch, Baltimore, 12; Monokin Presb. ch. Md. 40 62	57 62		
<b>Pby. of Albany.</b>				<b>Pby. of Carlisle.</b>	
Ladies mis soc of the First Presb. ch, Albany, 100; John S Boyd, Albany, bal. to con. him an hon. mem. 25; West Galway ch. N Y, an individual, 6	131 00	Greencastle ch, Pa. in part, 46 25; Carlisle Presb. ch. Penn. in part, 95	141 25		
<b>SYNOD OF NEW-YORK. Pby. of Hudson.</b>				<b>Pby. of Huntingdon.</b>	
Goodwill ch, Orange Co. N Y, 40; Goshen ch. N Y, 19	59 00	Little Aughwick ch, Pa	5 00		
<b>Pby. of North River.</b>		<b>SYNOD OF WHEELING. Pby. of Steubenville.</b>			
Smithfield ch. N Y,	18 27	First ch, Steubenville, Ohio	25 00		
<b>Pby. of Bedford</b>		<b>SYNOD OF OHIO. Pby. of Zanesville.</b>			
Presb. ch. Croton Falls, N Y	10 00	Buffalo ch, 11 75; Salt Creek ch, 1 25	13 00		
<b>Pby. of New York.</b>		<b>SYNOD OF N. INDIANA. Pby. of Michigan.</b>			
Wallabout ch. N Y, mo con, 4 63; E S W, N Y, 3; Jersey City 1st ch. mo con, 16 61; Rutgers-st. ch, N Y, "a friend," 20; fem. dom. mis. ass. addl. 1 50	45 74	1st ch. Plymouth, at Northville, Mich.	8 00		
<b>2d Pby. of New York.</b>		<b>SYNOD OF N. CAROLINA. Pby. of Orange.</b>			
Scotch ch, N Y, James Morrison	00	Bethlehem ch. N. C. W J Bigham	5 00		
<b>SYNOD OF NEW-JERSEY. Pby. of Elizabethtown.</b>		<b>SYNOD OF GA. Pby. of Hopewell.</b>			
Lamington ch, N J, addl. 40; Chatham village ch. N J, 51	91 00	Augusta, Ga. a friend to missions	10 00		
<b>Pby. of New Brunswick.</b>		<b>MISCELLANEOUS.</b>			
Princeton ch. N J, in part	30 00	Jacob Sutphin, Rockport, N Y, 3 50; check returned by the Rev J W Platt, 83 33; "a friend," for mis. in Texas, 500; Fairfield, Conn. a lady, 3; a friend, 1000	1589 83		
<b>Pby. of West Jersey.</b>		Total,	\$2658 41		
Woodbury ch. N J	31 00	<b>RECEIVED FOR THE CHURCH EXTENSION FUND,</b>			
<b>Pby. of Luzerne.</b>		<b>IN JANUARY, 1847.</b>			
Mauch Chunk ch, Pa. 5; Kingston ch. Pa. 16; Berwick ch. Pa. mo con, 10; Lackawanna ch. Pa. 47	78 00	From Rev J J Janeway, D.D., New Brunswick, New Jersey	200 00		
<b>SYNOD OF PHILADELPHIA. Pby. of Philadelphia.</b>		" Wm W Eells, Newburyport, Mass.	1 50		
Second Presb. ch. Phila. cash coll. 116 20, also James Shannon, 2; E S Lawrence, 1; Mary Anderson, 5; Mrs Shinn, 2 50; Wm Nassau, Sen. 5; Wm Duly, 10; in all, 141 70; don. of X Y Z, per Rev Dr Engles, 50; "a friend," per Rev Dr Boardman, 25	216 70	" Allentown cong. N. J. per Rev. Henry Perkins	10 00		
<b>2d Pby. of Philadelphia.</b>		" "A friend," per Rev Dr Boardman	25 00		
Presb. ch. Deep Run, Pa. 5; Presb. ch. Doylestown, Pa. 18; prayer meeting of the Manayunk ch. Pa. 5	28 00	" Smithfield ch. N Y, per Rev. W. J. Mc-Chord	4 60		
		" Pastor of Pennington ch. N J	1 00		
		" "A lady," N Y	100 00		
		" "A friend,"	1000 00		
		Total,	\$1342 10		
		<b>WM. D. SNYDER, Treasurer.</b>			

## RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JANUARY, 1847.

<b>SYNOD OF PITTSBURG. Pby. of Ohio.</b>				<b>Pby. of Beaver.</b>	
2d ch. Pittsburg, addl. 1; East Liberty ch. in part, 30; Valley ch, 8; Raccoon ch. 18; Raccoon ch. fem. mis. soc. bal. to con Rev. C. V. McKaig an h. m. 25; 1st ch. Pittsburg, young lad. mis soc, in part to con. Mrs Mary B Smith an h. m. 40	122 00	Mt. Pleasant ch, 33 25; Beaver ch, 17 20; Beaver Falls ch, 21 35; Beaver Falls, fem. mis soc, 25	96 80		
<b>Pby. of Redstone.</b>		<b>SYNOD OF WHEELING. Pby. of Washington.</b>			
Spring hill ch. 25; Petersburg ch, 7 41; Tent ch, 33; George's Creek ch, 21 59; McClelland Town, addl. 32 75; Mt. Washington ch. 4; Roundhill ch. addl. 2 50; Little Redstone ch, 30; Rehoboth ch, addl. 23; Uniontown ch. fem mis soc, 20; Connellsville ch, 60; Laurel Hill ch, 20	279 25	Wheeling ch. 101 50; Upper Buffalo ch, 40; Lower Buffalo ch, 18 50; Washington ch, 41 08; fem mis soc of Washington ch, Pa. in part to con Mr Officer au h. m. 20 49	221 57		
		<b>Pby. of Steubenville.</b>			
		Richmond ch, addl.	3 50		
		<b>MISCELLANEOUS.</b>			
		Bequest of Wm. Laird, late of Indiana Co. Pa. in part per executor, 675; Col. Robinson, 4;			

Samuel Moorhead, Esq. Salem ch. Pa. 50;  
Mrs Dr Anderson, 1

730 00

Total,

\$1453 12

CLOTHING.  
From the Manchester fem. mis. soc. in part to  
con the Rev Thos P Gordon an h. m. 41 27  
J. D. WILLIAMS, Treasurer.

## RECEIPTS IN THE TREASURY AT COLUMBUS, OHIO,

FROM AUGUST 1, 1846, TO FEBRUARY 1, 1847.

<i>Pby. of Columbus.</i>				asso. Ashland ch, 50, to con Rev J Robinson h. m. 65; Frederick ch, 2 50; Martinsburg ch, 6	85 75
Donation from Rebecca McCombs, Truro, 5; Welsh ch, Columbus, 5; Circleville ch, 4; London ch, 6; Truro fem mis soc, 14 80; Worthington ch. 1 62; Circleville ch, 14 43; Mount Pleasant ch. 54		104 85		<i>Pby. of Wooster.</i> Wayne ch, 5 62; Wooster ch, 25 82; Sugar Creek ch, 18 15;	49 59
<i>Pby. of Marion.</i> Marseilles ch, 2; Salem ch, 4 19		6 19		<i>Pby. of Coshocton.</i> Keene ch, 6; Evans Creek ch, 3; West Car- lisle ch. 4 81; Coshocton ch, 6 50; Millers- burg ch, 19	39 31
<i>Pby. of Zanesville.</i> Olive ch. 2 25; Washington ch. 24 44		26 69		Total,	\$312 38
<i>Pby. of Richland.</i> Frederick ch, 8 25; East Union ch, 4; ladies'				THOMAS MOODIE, Treasurer.	

## RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN DEC. 1846.

Recd. bal. at Wn. Bk. Ky.	1 50	Union	"	51 50
Wm. Q. Morton, Mulberry ch. towards hon. mem.	13 00	Jackson, Tenn.		27 50
Lafayette, Ky.	6 00	Denmark	"	66 57
Clarksville, Tenn.	26 00	Brownsville	"	61 00
Union	3 00	Mt. Carmel	"	90 20
Bethel	1 75	Prosperity	"	32 75
Lebanon	1 37	1st ch. Memphis, Tenn.		96 25
Rockville	2 50	2d " " "		2 00
Thornton	6 26	Germantown, "		2 00
Bethany	2 00	R C Campbell, Ashport, Tenn.		5 00
J. C. Eastman	3 12	Rev W Gladney		10 00
Mrs. M. Alexander	5 00	" A B Lawrence		10 00
Walnut Hill, in part	75 75	Frankfort, Ky.		309 59
McChord ch. Lexington, in part	212 00	Rev W L Breckenridge		50 00
Hon. J. J. Crittenden	10 00	Bethel, Ky.		30 00
Pisgah, in part	7 00	Connersville, Ind.		9 00
Shelbyville	51 60	Brookville and Bath		11 40
Josephus Wilson	5 00	Rev J C Harrison		5 00
1st ch. Louisville, in part	321 75	" H K Price		40 00
Taylorsville, Ky.	14 50	Hopewell, Ind.		17 00
Florence, Ala.	46 06	Shiloh	"	1 40
Total,	\$315 16	Central ch. Cincinnati		16 90
RECEIVED IN JANUARY, 1847.		5th ch. "		23 10
Rev A Hogue	10 00	Hon J Preston, Covington, Ky.		20 00
" E D McMaster	15 00	Bethel, Oxford Pby.		17 00
A Baum	20 00	Harrison	"	22 50
2d ch. Louisville, in part	327 00	Oxford		22 00
T H Aiken	10 00	Venice		8 00
Raleigh, Western District, Tenn.	56 00	Dayton		50 00
Somerville	27 55	Sales at Dépôt, New Albany		39 46
Emmaus	8 38	Total,		\$1633 95
Mount Bethany	17 50	WM GARVIN, Treasurer.		

*Honorary Directors for life* may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00.





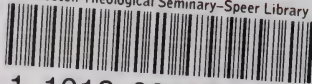
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